

A black and white engraving of a man, likely a historical figure, shown from the chest up. He is wearing a dark, high-collared garment with a white ruffled shirt underneath. The portrait is enclosed within a thick, multi-lined oval frame. The background of the portrait is dark and textured. The entire image is set against a background of fine, horizontal lines.

D^R. JUXON,
Arch-Bishop of Canterbury.

[illegible]

A black and white engraving of a man, likely a historical figure, depicted in a portrait oval frame. The man has a high forehead, dark eyes, and a small, neatly trimmed beard. He is wearing a dark, high-collared garment with a white, ruffled or striped inner lining. The portrait is set against a dark, textured background within the oval. The oval frame itself is composed of many fine, concentric lines. The entire image is surrounded by a background of horizontal hatching lines.

D^R. JUXON,
Arch-Bishop of Canterbury.

[illegible]

THE L I V E S OF THE English BISHOPS

FROM THE
Restoration *to the* Revolution.

WITH
An Account of the most Remarkable Publick
TRANSACTIONS in which they were concern'd.

Containing the L I V E S of the following PRELATES, viz.

Dr. Juxon	Dr. Lake	Dr. Davies	Mr. Hall	Dr. Frewen
Dr. Sheldon	Dr. Lucy	Dr. Bew	Dr. Henshaw	Dr. Stern
Dr. Sandcroft	Dr. Womock	Dr. Sanderfon	Dr. White	Dr. Dolben
Dr. Glemham	Dr. Lloyd	Dr. Fuller	D. Spratt	Dr. Lamplugh
Dr. Griffith	Dr. Watson	Dr. Barlow	Dr. Earl	Dr. Rainbow
Dr. Barrow	Dr. Laney	Dr. Hackett	Dr. Hyde	Dr. Smith
Dr. Lloyd	Dr. Gunning	Dr. Wood	Dr. Ward	Dr. Walton
Dr. Morgan	Dr. Turner	Dr. Henchman	Dr. Duppa	Dr. Ferne
Dr. Lloyd	Dr. Trelawney	Dr. Compton	Dr. Morley	Dr. Hall
Dr. Creighton	Dr. Nicholson	Dr. Reynolds	Dr. Mew	Dr. Wilkins
Dr. Ken	Dr. Pritchett	Dr. Sparrow	Dr. Gauden	Dr. Pearson
Dr. Ironside	Dr. Frampton	Dr. Lloyd	Dr. Skinner	Dr. Cartwright
Dr. Goulston	Dr. Monk	Dr. Paul	Dr. Blandford	Dr. Cofin
Dr. Brideoake	Dr. Croft	Dr. Fell	Dr. Fleetwood	Dr. Crew
Dr. Carleton	Dr. Lloyd	Dr. Parker	Dr. Thomas	

Design'd to vindicate them from the *Aspersions* of
the Bishops BURNET, KENNET, and others; from the
Dreams of RAPIN, and the *Vile History* of the STUARTS.

To this is Added,

A CENSURE of Mr. Oldmixon's Charge upon the Editors of
the Earl of Clarendon's History.

Rode Caper vitem tamen hinc cum stabis ad aras,

In tua quod fundi cornua possit erit.

Ovid.

Printed for J. ROBERTS, in Warwick-Lane. 1733.

[Price in Sheets, complete, 5 s.]



P R E F A C E.



THE Fathers of the English Church have been ill treated by interested and envious Writers; their Failings exposed; their Mismanagements aggravated; their Zeal, Virtue, and Learning eclipsed by idle Hearsay, and malicious Defamation. An Attempt to vindicate their Character cannot be condemned, tho' from a Hand unequal to the Work.

The Poison thrown into our Histories has so successfully diffused itself into the Habit and Genius of the present Age, as to reduce Religion to a languid State. The Pillars and Support of the Church have been battered and undermined by those that found Profit in Confusion, and the sacred Fabrick shook to bribe and compliment the Dispensers of this World's Good.

I don't pretend to draw complete Heroes, to justify Indiscretions, or palliate Crimes.

On the contrary, I don't hold myself obliged to a Detail of all the Faults I can hear of, detesting the Motto, Nequid veri dicere non audeat, when applied to any but pertinent Truths. Where the Aspersions has been publick, and a Defence can be made, it ought to be as publick as the Slander.

*I don't apprehend Charity directs me to shew that * *Enemys* to Fraud and Insincerity, which is claimed by some Interpreters of the Text: Nor stand in Awe of being reckoned of a Party. If Christianity doth not oblige me to be of a Party against Atheism and Immorality, I have it yet to learn.*

* Complaisance.

P R E F A C E.

What the Prelates of this Augustan Age have been charged with by some late Writers of Secret History, may be set in a juster Light. There is yet Virtue enough alive to give a candid Verdict, to compare Fact with Libel, to shew a proper Abhorrence to an interested Accuser of the Brethren. My Business is not retorting where I may. Truth cleared of the Dirt and Slander which Envy has thrown, wants no such Aid, and will, I comfort myself, yet be amiable. The Men who are traduced, and their Merit burlesqued, to humour a vitious Age, will shine to Posterity in Defiance of little driveling Pretenders, doom'd to be, when Interest ceases, hated and despised. There is in Nature undebauched, an Aversion to see Worth and Virtue insulted, a Stimulus to do it Justice.

It hath been said, and saying with some is Proof enough, that Women after the Restauration made Bishops. If they did, they had a good Hand at it. In one Instance I admit the Charge: Dr. Kenn owed his Preferment to shutting out of his Lodgings, when the Court was at Winchester, a Woman of ill Fame.

A Continuation from Bishop Godwyn's Period is intended, if this be received, and tho' it come out afterwards, may be read in its proper Order.

This begins with the Archbishops of Canterbury and their Suffragans, in the Alphabetical Way, then with the Archbishops of York and their Province.

It is proposed to add to what Authors of good Repute have left us, all that can be collected of private Life, mixing an Account of publick Transactions in which these Reverend Persons were concerned.

As the Contention is not about Trifles, the Reader will excuse the Freedom of some Expressions, justifiable by the Importance of the Subject.



THE
L I V E S
OF THE
English BISHOPS

FROM THE
Restoration to the Revolution.

P A R T I.

The Life of Dr. JUXON, Archbishop of
CANTERBURY.



DOCTOR *William Juxon*, a Native of *Chichester*, had his first Education at *Merchant-Taylor's School*. Thence he went to *St. John's College* in *Oxford*, where the Scholars of that School have Exhibitions and Privileges, was Scholar, Fellow and President of that House. He was Fellow *An. 1598*. Applying himself to the Study of the Laws he went out
B Batchelor

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Batchelor in 1603. He spent some time in fitting himself for a common Lawyer at *Gray's-Inn*. Having entred into Orders, he had *An. 1609.* the Vicarage of *St. Giles at Oxford*, which Cure he attended for six Years.

Anno 1621. he was chosen President of *St. John's*, and took his Doctor's Degree in Laws the Year after. *Anno 1626.* he was Vice-Chancellor, and made Chaplain to the King. The next Year he was preferred to the Deanry of *Worcester* upon *Dr. Hall's* Promotion to the See of *Exeter*.

Thus far the worthy Collectors of what relates to this Reverend Prelate, and other Great and Good Men of his Age, have traced his Life; and all agree in their Account. It is a Loss to the World, that the more minute Circumstances of the private Behaviour of so Venerable and Apostolical a Man, were not gathered up for the Entertainment and Benefit of Posterity. But making farther Enquiries proves only the Industry and Fidelity of those that have had Opportunity of an earlier Search. The Deluge that came after carried off all it could of the Merit and Glory of this illustrious Age. And we may esteem it a fortunate Support to Virtue, what is left of the Actions of this, and other renowned Fathers of our Church. Their Character is able to stand the Batteries both of serious and trifling Atheists; I mean those of a sour or smiling Mien, those who openly decry Revelation, or disparage it by preferring the Religion of Nature, till Time and Truth shall have brought the Assailants to Disgrace.

Dr. Juxon after this came upon a more publick Stage. *Anno 1633.* he was made Clerk of the Closet to the King; and the Year after Bishop of *Hereford*. The first of these Advancements he owed to Archbishop *Laud*. The Truth of this is confessed in a History of *England* commonly attributed

tributed to Dr. * *Kennet*. † “ The great Care of
 “ Bishop *Laud* was to recommend such Persons to
 “ the Dignities of the Church, as he thought to be
 “ Men of the greatest Probity and publick Spirit.
 “ ——— And with a more particular Affection, as
 “ his Diary expresses, *July* 10. 1632. Dr. *Juxon*,
 “ the Dean of *Worcester*, at my Suit, sworn Clerk
 “ of his Majesty’s Closet, that I might have one
 “ that I might trust near his Majesty, if I grew
 “ weak or infirm, as I must have a Time.”

The same Year Dr. *Juxon* was translated to the
 See of *London*; and in the Year 1635. made Lord
 Treasurer. This Office had been from the Time
 of *Henry VII.* in Lay Hands, though frequently
 before executed by a Bishop. It gave great Offence,
 Lord *Clarendon* saith, to the Nobility, many of
 whom were in Expectation of so high and profit-
 able a Post. And more than they were disobligh-
 ed, because if the Staff had been otherwise disposed of,
 it might have made a Circulation of Preferment by
 the Subalterns succeeding one another.

Yet the noble Historian lays no Blame upon the
 Bishop as aspiring to the Office, but fixes it in-
 tirely upon the Archbishop’s Contrivance. He
 owns it in the latter a Mismanagement, yet admits
 the Intention to be for the Support of the Church;
 which is indeed to be seen in his Diary.

The same Author, in his Relation of the un-
 popular Attempt the King made to inclose a Tract
 of Land between *Richmond* and *Hampton-Court*,
 for Red Deer and Hunting, has mentioned our
 Bishop’s opposing the Design, and remonstrating
 very powerfully. He saith, one of his Objections
 was, the Clamour made by those who would not
 suffer their Right to be purchased out, after the
 Majority of such as had an Interest were contented;

* Bishop of *Peterborough*.

† Vol. III. p. 71.

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the other, that the Expence would be greater than could easily be born, or could be justified by the Occasion.

Hence it appears, that he had the Honour and Service of his Master at Heart above all Considerations whatever. He found the King's Inclination strong to the Thing, and might expect to be a Degree lower in his Favour by opposing it; yet foreseeing the Flame such a Heat was like to produce, entred his humble Protest.

He resigned not his Staff till 1641. which Dr. Kennet's History saith was done in Prospect of Confusion which this Vote of the House of Commons gave. " May 17. Resolved by the Commons, That this House doth approve of the Affection of their Brethren of *Scotland* in their Desire of a Conformity in Church-Government between the two Nations, and doth give them Thanks for the same."

One Act of this Reverend Person in those turbulent Times must perfume his Memory to Posterity; his brave and faithful Behaviour on the Sentence against the Earl of *Strafford*. The Fury of the People, like a Whirlwind or Torrent, driving all before it, had so far shook the Throne, as to deprive the Monarch, if not of the Capacity of judging, yet of resolving Right. Press'd first with Force, and then with Reasons which came back'd with Force, to sign the Murther of a gallant Commander and faithful Servant, he appealed to the Power by which Kings reign, to judge of his Sincerity in a Refusal. He was clear in the Point if he might be allowed to speak his own Sense; but his Modesty seduced him to submit to corrupt or terrified Judges. A Conscience free from Guilt, and fearless of Danger, is disrobed of its native Strength, and forfeits its Innocence by artful Persuasion.

When

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When Peace, and Pretences of Publick Good were laid before him, and he could no longer singly stem the Tide, he called to his Aid the Bishops of his Church, to try how far their justifying his Conduct might allay the Storm. Our Histories in general condemn the Archbishop of *York* for his Insincerity; indeed for the Barbarity of laying such a Load upon the Royal Shoulders as never could be shook off; and which, as appears from the Speech upon the Scaffold, was the Sting and bitterest Remorse the Agony of Death could present.

The Prelate we are speaking of, has from every Tongue the Glory of a generous Adherence to Right and Justice, of a resolute Opposition to the Design of the Faction. He boldly supported the King in this dismal Trial of his Integrity, and advised him to prefer Truth to Convenience. Lord *Clarendon* saith, "Others of the same Function," having mentioned Archbishop *Williams*, " (for whose Learning and Sincerity the King and the World had greater Reverence) did not what might have been expected from their Calling or their Trust; but at least forbore to fortify and confirm a Conscience, upon the Courage and Piety of which, the Security of their Persons and their Order did absolutely under God depend."

Dr. *Kennet's* History saith, The Bishops in general resolved the King, " That he ought not to go against his own Conscience upon any Consideration whatsoever." The Notes indeed taken from some other Writers tell us, " Only Bishop *Juxon* was resolutely against it." To reconcile these Accounts, one may imagine the last Sentence designed to shew him the only Person of the Company *resolute*, tho' not excluding the rest from the Honour of being of the same Judgment.

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It must be a peculiar Satisfaction to the suffering Monarch, to have attending him in his last Minutes, a Clergyman, whose approved Fidelity, and clear Courage, had so well recommended itself.

The Archbishop's playing with the Word *Conscience*, making an unnatural Division of it into private and publick, has been ever detested, even by those whose Purposes the Casuistry served.

Can any Man at this Distance view the distressed Monarch without Tears, giving up his Friend and his Conscience too at the Instance of a Guardian and Defender of that Conscience?

Tenderness of Conscience was not to be admitted in a King. Yet Subjects might plead Conscience, as Women do their Belly, against Law to gain their Ends. *Solicitor St. John's* had a clear Notion of *Liberty of Conscience*, when he urged in Lord *Strafford's* Case; "That though Testimony was
"not so clear, yet in this way of Bill, private
"Satisfaction to each Man's Conscience was sufficient, although no Evidence had been given
"at all." It is remarked by the last cited Historian upon *Strafford's* Fall — "This noble
"Earl, who if his Master could have saved him,
"might have been able to save his Master."

Our Bishop could not but foresee, if his Advice had been taken, that the King and himself too were in Danger of a Massacre. Yet rightly judged, they should both have gone off the Stage like Men untainted in a poisonous Air; and prevented an Imputation more terrible than Death.

He passed the melancholick Years of Usurpation at his Manor of *Little Compton* in *Glocestershire*. And when the *Voice of the Lord shook the Wilderness*, and called home the King and the dispersed Exiles, he was advanced to the See of *Canterbury*. Age and the Stone pursued him so closely, that he survived the glorious Day no more than three Years.

Some

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Some considerable Benefactions of his during that Time are kept in Memory. He contributed to the Reparation of *St. Paul's* in *London*, repaired the Palace at *Lambeth*, and built intirely the Hall there. *Anthony Wood* saith, he gave One hundred Pounds to the Parish of *St. Giles*. *Dr. Walker's Sufferings of the Clergy* mentions near Ten thousand Pounds to the Cathedrals of *Canterbury*, or *London*, or to his own College.

The Virtues of this great Man would not have been so conspicuous, if his Lot had not fallen in so tempestuous an Age. He had seen and felt the most deplorable Subversion of the Church and State ; been Eye-witness to the Sufferings of the King and the Flower of his Subjects.

And though he lived to see the Period of Confusion in its Turn, the Satisfaction he was capable of, was no more than generous Wishes to the King, and those that had been his Fellow-sufferers, afforded. Disease had unfitted him for any farther Relish in Life, than Admiration of the Goodness of Providence in delivering Mankind from being Parties in Wickedness, which it were better for them to suffer from, than justify : And that the abused Part of the World, who had learned from tortured Scripture, that Success was the Test of Right and Wrong, saw the Votaries of that impious Doctrine effectually confuted : That the blasphemous attributing the *Works of the Devil to God*, appeared in its true Light, as great an Affront as to attribute those of *God to the Devil*.

Here we hoped our Reverend Prelate would rest : That his Ashes were out of the Reach of Human Envy : That if any Detractor should attempt to disturb his Memory, and traduce his glorious Actions, he could not find an Ear to listen to so unpopular a Challenge.

8 *The Life of Dr. Juxon;*

Little did the Age he died in, think his Character would want Repairs. It is indeed vain for any Man to aim at the Respect of Posterity, if Dr. *Juxon* cannot have it. Envy has been thought to cease against the Dead, who can keep no Man from Preferment. But there is such an Itch or Interest in levelling Memory as well as Estate, that the Dead may wish to have their Memory burn'd as well as their Bones, for fear of being dug up and exposed.

Of late has started up a doughty Hero*, the first that presumed to take up the Gauntlet and blast our Prelate's Character. In the *History of his own Time*, which might as well have been call'd, *A Time-serving History*, he saith; " At the Restauration, *Juxon*, the antientest and most eminent of the former Bishops, who had assisted the late King in his last Hours, was promoted to *Canterbury*; more out of Decency than that he was able to fill that Post; for as he was never a great Divine, so he was now superannuated."

It is hard, that of all the good Things our Prelate's Life affords, not one could get a Place in this renowned History. A bad Action, could the Author have found it, would not have been omitted. But why was he not a great Divine? Or who is so, but such as the Author describes himself, a *Lover of Liberty and Moderation*? He has a Stroke also in this deep Remark at the rest of the Bench. For if Dr. *Juxon* was the most eminent of them, and no great Divine, what becomes of *their* Pre-*tence* to be Divines? This bungling Stroke of his Flail has but fallen upon his own Head. He has confuted himself by over-reaching. What Part of this Reverend Person's Character is defective? His natural Talents must be reflected upon, or his want

* Late Bp. of *Salisbury*.

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of Application, or his Incapacity of Judgment. In none of these has he, to the disinterested World, appeared contemptible.

The grand Point in View seems to have been libelling the old and the young King. To make their Choice ridiculous, was the End of throwing about these *Firebrands*. If the Bishop was superannuated, of which no Instance appears, either in the Government of his Church, or his Patience under his Disease, it reflects upon the Monarch that advanced him. And there it was principally intended.

To be a *great* Divine, he must have been a great *Latitudinarian*! Is this Liberty and Moderation?

I might find Dirt enough of this sort to wipe off the great and good Archbishop, if I would recite the Scandal bestowed by the Disciples and Followers of the Author last mentioned. To rake into such filthy Writings is ungrateful, tho' Gold were to be extracted; tho' the Inconsistencies and Contradictions of their Performance would give the unbiass'd World just Sentiments of the Men and their Well-wishers.

I have taken the renowned History to examine, because it hath the Honour to be in many Hands as Patrons and Subscribers, who have repented the Countenance they have given to such Productions. It is to be fear'd, that Countenance hath been an Encouragement to later Broachers of Scandal, who have thence expected a better Harvest than I hope they will find.

Dr. *Juxon* was buried in the Chapel of St. *John's* College, *Oxon*.



The LIFE of Dr. GILBERT
SHELDON, *Archbishop of Can-*
terbury.



R. Gilbert Sheldon was born at Stanton in *Staffordshire*, July 19, 1598. He took his Christian Name from the Earl of *Shrewsbury* his Godfather. He was admitted Commoner of *Trinity College, Oxford*, 1613. He took Master of Arts Degree, and two Years after was elected Fellow of *All Souls*. He went into Orders, and was made domestick Chaplain to *Thomas Lord Coventry*, Lord Keeper of the Great Seal. This Lord recommended him to King *Charles I.*

Of the Keeper Lord *Clarendon* saith, amongst other Points of his Merit as well as Fortune ;
“ He had a clear Conception of the whole Policy
“ of the Government both of Church and State,
“ which by the Unskilfulness of some well-mean-
“ ing Men, justled each the other too much.”

In the Year 1634 he proceeded in Divinity, was Prebendary of *Gloucester*, and the next Year Warden of his College. Then he was made Chaplain in Ordinary to the King, and Clerk of the Closet. He had been farther preferr'd to the Mastership of the *Savoy* and Deanry of *Westminster*, if the Times had not prevented it.

He was turn'd out of his Wardenship and imprison'd with Dr. *Hammond* by the Parliament Visitors. *Ant. Wood* was inform'd this was done lest
they

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they should hinder the Visitors Proceedings in the University, and to keep them from attending the King at the Treaty in the *Isle of Wight*.

He pass'd the Time of the King's Exile amongst his Friends in *Staffordshire*, *Nottinghamshire*, and *Derbyshire*. Upon the Death of *Palmer* he was about to take Possession once more of his Wardenship, when he was promoted to the Deanry of the King's Chapel, and nominated to succeed *Dr. Juxon* in the Bishoprick of *London*.

This *Dr. John Palmer* had been near twelve Years possess'd of the Wardenship.

The Part *Dr. Sheldon* had in conducting the Church Interest at the *Savoy Conference* after the Restoration, hath rais'd him an Enemy, whose Venom will be propagated till Truth hath more Friends to examine Things*. The above-mention'd Writer upon *his own Time*, hath followed his Blow from *Dr. Juxon* to his Successor. He tells us, in his Character of the Restoration Bishops, " That *Sheldon* was esteem'd a learned Man before
" the Wars: But he was now engaged so deep in
" Politicks, that scarce any Prints of what he had
" been remained. He was a very dextrous Man
" in Business, had a great Quickness of Appre-
" hension, and a very true Judgment. He was a
" generous and charitable Man. He had a great
" Pleasantness in Conversation, perhaps too great.
" He had an Art that was peculiar to him of treat-
" ing all that came to him in a most obliging Man-
" ner. But few depended much on his Professions
" of Friendship. He seem'd not to have a deep
" Sense of Religion, if any at all: And spoke of
" it most commonly as of an Engine of Govern-
" ment, and a Matter of Policy. By this means
" the King came to look on him as a wise and ho-
" nest Clergyman."

* Late Bp. of *Sarum*.

I should be ashamed to repeat this wretched Table-talk, if it were not to a just Considerer enough to give him a Surfeit of the Author. The main Chance is ever in his Eye, libelling the King, as before he had done upon Dr. *Juxon*. The King is represented, to have *no deep Sense of Religion, if any at all*, yet to chuse an Atheist for a *wise and honest Clergyman*. Had his Majesty call'd him so to serve an ill Purpose, it had been very different from *looking upon him* as such.

“ He seem'd not to have a deep Sense of Religion, if any at all.” Shall *seeming* pass for Evidence, to a Man that in his Preface appeals to the great God of Truth? And *seeming* is a very slender Proof to go upon, where we take such a Liberty of conveying a Man's Character to Posterity. The short Step too, or Transition from *not a deep Sense* to *none at all*, is too ludicrous for the Entertainment of the serious Part of Mankind. He wrote, as his Preface tells us, “ To make both “ himself and his Readers wiser and better.” They will, I hope, some of them be *wiser* than to believe him, unless in that Point, that, by *levelling*, himself might be the *better*. It is an Age of very great Frankness which we live in; that in the next Page to that, which appeals to *the great God of Truth*, we find a Confession introduced with a *perhaps*, “ That the Peevishness, the Ill-nature, and the “ Ambition of many Clergymen has sharpen'd “ my Spirits, *perhaps*, too much against them.”

This I take to be boasting of his *Sharpness*. And it was well-timed when the Pen of those that made him such, was disarm'd by Death; — *Exfors ipsa secandi*. Hor.

The Reason of this severe Charge may be found upon the Year 1661. And it was proper enough to keep the Evidence from being cross-examined, by postponing it, lest the Foundation of the Charge should

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should more plainly appear. 'Tis all owing to a want of that desirable Character the Author gives himself, *that he was a Lover of Liberty and Moderation*: " There was a Debate in Council a little " before St. *Bartholomew's* Day, whether the Act " of Uniformity should be punctually executed or " not. Some were for delaying it to the next " Sessions: Others for conniving at some eminent " Men, and to put Curates into their Churches " to read and officiate according to the Common " Prayer, but to leave them to preach on till they " should die out. — *Sheldon*, on the other hand, " press'd the Execution of the Law: *England* was " accustomed to obey Laws: So while they stood " on that Ground they were safe, and needed fear " none of the Dangers that seem'd to be threaten'd: " He also undertook to fill all the vacant Pulpits " that should be forsaken in *London* better, and " more to the Satisfaction of the People, than they " had been before: And he seem'd to apprehend " that a very small Number would fall under the " Deprivation, and that the gross of the Party " would conform."

If the Steps by which all this was brought about are look'd into, the Crime alledged against Dr. *Sheldon*, and other Fathers of the Church, will, I hope, vanish, or be alter'd to its proper Appellation of a prudential Zeal for Religion. *A Love of Liberty and Moderation*, must sharpen one's Understanding as well as one's *Spirits*, if it helps a Man to conceive an Union of contrary Principles: If it reconcile an Opposition for Opposition's sake, with Order and Authority: Especially where the Opposers were divided against one another with as great Zeal as against the Church; who could no more bear to indulge one another, when undermost, than they could the Church.

All

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All this appears from the Conference at the *Savoy*, appointed by Commission from the King, to examin the Liturgy and its Defects. The Debates there between the Churchmen and the Sectaries named in that Commission, which all our Histories give us, are enough for Posterity to judge by.

It looks indeed more like an Appeal to the World, that the Exceptions made to the Liturgy were frivolous, than that the Guardians of it should give it up, without one good Reason for doing so. The main Point in Dispute, as the last mentioned Historian, Dr. *Kennet*, and others say, was, whether Things indifferent might be enjoined by Authority. Against this Mr. *Baxter*, in the Name of his Body, was very positive.

As there is Time, Place, Posture, and other Circumstances necessary to Worship, and to whatever is done in Publick, 'tis surprizing to find an Objection to the Appointment of it; that any who had taken upon them a Profession of Christianity, should break thro' Order, Uniformity, Charity, upon so Unchristian a Foundation.

Was there ever an Age before, where Authority was so refined as to be no Authority at all? The Essentials of Worship and Service being appointed, the Exterior alone, or Form of it, are left to the Governors of every Age. The first cannot be performed without enjoining the latter; yet Governors have not that Power! Who then has it? It must, we are told, be left to the Conscience of every private Man, whose Conscience has nothing to do with it. Conscience being no more than judging our Actions by the Rule of the Law that is to direct us, where there is no Law there can be no Transgression. On the other hand, Obedience to Governors is enjoined. And when we deny that Obedience without being able to prove the Com-

mand.

mand sinful, we manifestly break one Law. And if we break one Law for no better Reason than that we were not Parties at the making of another, or that we think we could have made a better, we condemn the Governors set over us, and the Authority by which they were set over us.

Conscience, in the Sense it generally passes, amounts to no more than Thinking: And if the Persecutors of the Apostles should Think they did God Service in it, they might, as well as we, plead Conscience for it. If Appointment of indifferent Things be a Sin, it can be only so in the Appointers, not in the Compliers. Where Time, Place, Posture, are appointed, and without them Regularity and Consent in Worship is impracticable, somebody or other must comply with what they think might have been mended. The Dispute therefore will come to this, whether the Governors or the Governed are to prescribe: Whether the Opinion of the Subjects of the Church is to be ask'd, before the Governors can, without injuring the Conscience of those Subjects, impose a Regularity of Behaviour. And if these Things were put to the Vote or Ballot, would there not be some Negatives to the most received Opinion, and will not they have the same Plea and Pretence of Conscience?

Will any Man say, that submitting to the Church in Things not unlawful in themselves, carries that Face of Guilt as dividing and rending the Body? Are Kneeling, Standing, Habit, and other innocent Ceremonies, enjoin'd meerly by the Church in being, so frightful a Thing? Suppose we do them against our Liking or Thinking, if we do them for the sake of Uniformity and Obedience, we appear the better Subjects, and more willing to promote the great Ends of Charity.

Will

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Will these Things fright us into enormous Crimes? Shall we for these join our Hands to throw off all Reverence to Spiritual Authority; all that Awe and Restraint which is the best Security for our Christian Behaviour? For these shall we render the Institutions of Christianity useless, the Power of receiving into, and excluding from the Church? Are we content for the sake of these indifferent Things to mislead and betray our Neighbour into a Contempt of Spiritual Power; to erase out of his Mind all Notions of Censure and Absolutions, as if they were never appointed, or are at best but declaratory? Shall we deprive him and ourselves of the Spiritual Benefit of Christian Offices, for nothing but to shew ourselves *wiser than our Teachers*?

The Part Dr. *Sheldon* had in supporting the Honour of Religion and an establish'd Church, proves his deep Sense of Religion, if any thing can do it to *Lovers of Liberty and Moderation*. The Clamour was great, the Clamourers many. The Numbers of tender Consciences and dissatisfied People, were urged against the Act of Uniformity. The *Presbyterians* pleaded their Merit in restoring the King. Some of the Courtiers back'd their Plea, and would have them humour'd in their Perverseness. Under these Difficulties our Prelate bore the chief Weight, proved the Adversary Schemes vain in themselves, and dangerous to the Church. He ventured losing his Interest with the King, thro' the great Power of his Opposers, adhering to Truth against all the Remonstrances of Convenience. Might he not have yielded to the Necessities of the Times, and the prevailing Voice of the People? Might he not have been contented with shewing his own good Wishes, and solaced himself with enjoying his Preferment, without bringing a Swarm about his Ears?

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He considered farther, what would be the Consequence of giving in to the Demands of the Dissatisfied. He knew themselves would enlarge every Condescension: That they would turn Liberty into Licentiousness: And according to the usual Tendency of Fanatick Notions, they would be spiriting up the People against Kingly Government, when they had gained a Point upon the Ecclesiastical. And when by the Strength of the Party, who by the King's Favour and Clemency had got into Power, and even to be Members of the Privy Council, there was an Attempt made to suspend the Execution of the Act of Uniformity, this vigilant Father of the Church, by his Courage and forcible Reasons, opposed the Torrent, and prevented an Inundation of those Principles that had before given such Disturbance both to Church and State.

The King had been prevail'd upon, thro' the Goodness of his Nature, and the Regard he maintain'd to the Services of these People, tho' they brought him but upon their being trampled upon by an upstart Race of Sectaries, to call a Council that it might be deliberated whether the Law for Uniformity should have a temporary Suspension. Our Bishop officiously appeared at the Council, of which he was no Member, and pleaded the Reasonableness of that Law, made with the greatest Zeal for the Church, and upon the maturest Judgment. He said, himself had began to put it in Execution; that a Suspension were letting the Church's Enemies in against him; that it would be giving up all Authority, and bringing the Legislature into Contempt, if every popular Petition could overturn a Law contrived for the general Good, and with all necessary Caution.

This Opposition to a Suspension of the Law, which Suspension was contrived to introduce, in

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Time,

Time, a Comprehension, we may reasonably believe inserted in virulent Terms in the Diaries and Memoirs of the Vanquished; and that it gave a Hint to our Writer * of Secret History, to record against this great Prelate what would be agreeable to those who inherited the Zeal of their Forefathers against the Church.

Since so much has been told us of the Obligations King *Charles* was under to these Men for joining in his Restoration, and so great a Load has been laid upon our Prelate for not believing their Pretences, nor trusting to the Affection they boasted of towards the King, it ought to be examined what were the Promises he made them upon their returning to their Duty. Dr. *Kennet's* History † represents the breaking up the *Savoy* Conference thus; “ So ended this Conference, without Union
“ or Accommodation; the *Presbyterian* Divines
“ depending too much on the Encouragement they
“ had received from the King and his chief Mini-
“ sters; on the Assurances given them by some of
“ the leading Members of the Parliament; and
“ on the Affections of the People: In all which
“ they were mistaken as much as in the Merit of
“ their Cause.”

In the King's Declaration from *Breda*, 1660, given by my Lord *Clarendon*, these are the Words:
“ And because the Passion and Uncharitableness of
“ the Times have produced several Opinions in
“ Religion, by which Men are engaged in Parties
“ and Animosities against each other; which, when
“ they shall hereafter unite in a Freedom of Con-
“ versation, will be composed, or better under-
“ stood: We do declare a Liberty to tender Con-
“ sciences; and that no Man shall be disquieted,
“ or call'd in question for Differences of Opinion

* Bp. of *Sarum*.

† Life of K. *Charles* II. p. 254.

“ in Matters of Religion, which do not disturb
“ the Peace of the Kingdom ; and that We shall
“ be ready to consent to such an Act of Parlia-
“ ment as upon mature Deliberation shall be of-
“ fered to us for the full granting that Indul-
“ gence.”

What is here now but Security against Persecution for Religion? But submitting it to the Parliament what sort of Indulgence they shall have? Could they imagine their Ministers should be allowed to keep their Churches till they had shewn themselves capable of it, by accepting the Institutions of the Church, as well as its Preferments? It was Condescension enough to put them upon the Foot of his other Subjects, to be qualified for Preferment on the same Conditions as they.

But they were for having all. Their *Plea for Peace*, as they call it, and Liberty of Conscience, was, if they would speak out, for their Actions spoke it, a Plea for Dominion, and not Indulgence: In short, a Plea for Liberty to impose upon other Mens Consciences, and bring the Uniform to their own Deformity.

If this needs a Proof, I will produce two for it. The first is a Speech of a Presbyterian Minister in his own and the Name of eight or nine more Chiefs of their Profession, *Reynolds, Calamy, Case, Manton*, and others, who attended the King at the Time Commissioners from the Parliament were sent to him to the *Hague*. Lord *Clarendon* saith: They told the King, “ They had always, according to
“ the Obligation of their Covenant, wished his
“ Majesty very well; and had lately, upon the
“ Opportunity that God had put into their Hands,
“ informed the People of their Duty; which they
“ presumed his Majesty had heard had proved
“ effectual. They thank’d God for his Constancy
“ to the Protestant Religion; and professed that

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“ they were no Enemies to moderate Episcopacy ;
 “ only desired that such Things might not be
 “ pressed upon them in God’s Worship, which,
 “ in their Judgment who used them, were acknow-
 “ ledged to be Matters indifferent, and by others
 “ were held unlawful.”

The King gave them Encouragement to expect
 a Toleration, such as the Parliament should think
 necessary, for Peace and Quiet of the Kingdom.
 But they followed their Blow, and told him, “ The
 “ Book of Common Prayer had been long dis-
 “ continued in *England*, and the People having
 “ been disused to it, and many of them having
 “ never heard it in their Lives, it would be much
 “ wondered at, if his Majesty should at his first
 “ Landing in the Kingdom revive the Use of it
 “ in his own Chapel, whither all Persons would
 “ resort ; and therefore they besought him, that
 “ he would not use it entirely and formally, but
 “ only have some Parts of it read, with Mixture
 “ of other good Prayers, which his Chaplains
 “ might use.” The King answered, “ When
 “ he gave them Liberty, he would not have his
 “ own taken away : That he had always used that
 “ Form of Service, which he thought the best in
 “ the World, and had never discontinued it in
 “ Places where it was more disliked than he hoped
 “ it was by them : That when he came into *Eng-
 “ land* he would not severely enquire how it was
 “ used in other Churches, tho’ he doubted not he
 “ should find it used in many ; but he was sure
 “ he would have no other used in his own Cha-
 “ pel.”

Their extreme Modesty or Moderation pursued
 him still farther ; “ They besought him with
 “ more Importunity, That the Use of the Surplice
 “ might be discontinued by his Chaplains, because
 “ the Sight of it would give great Offence and
 “ Scandal

“ Scandal to the People.” They found the King inexorable in that Point, as well as in the other: He told them plainly, “ That he would not be “ restrained himself, when he gave others so much “ Liberty; that it had always been held a decent “ Habit in the Church, constantly practised in “ *England* till these late ill Times; that it had “ been still retain’d by him, and tho’ he was “ bound for the present to tolerate much Disorder “ and Indecency in the Exercise of God’s Wor- “ ship, he would never in the least Degree, by “ his own Practice, discountenance the good old “ Order of the Church in which he had been “ bred.”

Is this a Petition for Peace, which prescribes to their King the Form of Service in his own Chapel, and the Habit of his Chaplains?

We have been hitherto speaking of the Presbyterians; but may make a small Digression to see the same dictating Spirit in the tedious fulsome Address of the Anabaptists, recited by the same Lord. They had pass’d thro’ the *Latin* Form of

— *Pudet hæc opprobria nobis
Aut dici potuisse aut non potuisse refelli.*

Then they come to their Propositions, the third of which begins thus; “ Forasmuch as it cannot “ be denied, but that our Lord and Saviour “ Jesus Christ by his Death and Resurrection has “ purchased the Liberties of his own People, and “ is thereby become their sole Lord and King, to “ whom, and to whom only, they owe Obedience “ in Things Spiritual; We do therefore humbly “ beseech your Majesty, that you would engage “ your Royal Word never to erect nor suffer to “ be erected any such Tyrannical, Popish, and “ Antichristian Hierarchy (Episcopal, Presbyte-
“ rian,

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“ rian, or by what Name soever it may be called)
 “ as shall assume a Power over, or impose a Yoke
 “ upon the Consciences of others ; but that every
 “ one of your Majesty’s Subjects may hereafter be
 “ left at Liberty to worship God in such a Way,
 “ Form, and Manner as shall to them appear
 “ agreeable to the Mind and Will of Christ, re-
 “ vealed in his Word, according to that Propor-
 “ tion or Measure of Faith and Knowledge which
 “ they have received.”

This extraordinary Piece deserves a Mention
 here, because from it we learn, that if the Presby-
 terians had carried their Point against the Church,
 they would have been reckon’d Innovators, and
 Usurpers upon the Christian Liberty of pleading
 Conscience for Opinion. The Presbyterian Hie-
 rarchy is condemn’d equally with the Episcopal,
 is term’d as much as the Episcopal is Tyrannical,
 Popish, and Antichristian,

My second Proof that the Presbyterian *Plea for*
Peace and Liberty of Conscience meant something
 more, is this ; That their Commissioners at the
Savoy Conference made *Root and Branch Work*
 with the Service Book, and propos’d one of their
 own, under this Title ; “ The Reformation of
 “ the Liturgy, presented to the Right Reverend
 “ Bishops by the Divines appointed by his Ma-
 “ jesty’s Commission to treat with them about the
 “ Alteration of it.” In the Conclusion they hum-
 bly crave, “ That these Alterations and Additions
 “ now offered may find your favourable Interpre-
 “ tation and Acceptance, and may by our joint
 “ Consent be presented to his Majesty, to the End
 “ they may obtain his gracious Approbation : And
 “ the several Particulars hereof may be inserted
 “ into the several respective Places of the Liturgy
 “ to which they do belong, and left to the Mini-
 “ ster’s Choice to use the one or the other.”

Without

Without insisting upon this unnatural factious Project for Peace, which carries in it nothing but Confusion: Without laying a Stress upon the Power left with the Church to determine for its Subjects in Matters indifferent; and the Exercise of that Power as in the Council of *Milevis*, * *Placuit ut preces quæ probatæ fuerint in Concilio ab omnibus celebrentur, nec aliæ omnino dicantur in Ecclesiâ, ne fortè aliquid contra fidem, vel per ignorantiam, vel per minus studium sit compositum*: It may yet be maintain'd that this motley Method was as much imposing upon the Subjects Conscience as the Common Prayer Book could be said to do on the Dissenters. For it is left to the Minister's Choice to put this Reformed Devotion of theirs upon his Parish, whether they approve it or not; at least upon those who do not approve it. What becomes then of this mighty Cry for Gospel Liberty, which is of Necessity, the first Day it prevails, broke thro' by the Reformers?

A poor Cavalier, that for many Years has crept into Corners and Garrets for the sake of the true Service, and the Benefit of Pastoral Absolution and Benediction, must upon this glorious Turn of Affairs be condemn'd, if he be old or distressed, or doth not care to give Scandal to others, by running from Church to Church, as to the Market he likes best; he must, I say, be given up to *extempore* Effusions, to the Productions of every Drone or Humourist, and be excluded from those Offices which are in themselves edifying, and becoming the Object of Worship.

To give the Reformers their Due, I believe they had other Views than Confusion. They designed no Babel Worship, to have different Parishes, like Clan and Clan, Praying and Preaching against one

* Conc. 3. Can. 12.

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another. But as in the first Pulpit War they cut down their Adversaries, and talked their Audience into a Persuasion the Church was Antichrist, and the Earth to be inherited by themselves; they would draw out a Text that should be a Watch Word to the Mob, and give as decisive a Stroke to their Opponents, as *Neme cour * Saixes* was to the *Britons*.

Too much may be thought already said upon this Subject. But considering these are the Men for whose sake our Prelate is handed down to Posterity with Contempt, indeed Infamy, as an Opposer of their Healing Designs; for the Honour and Justification of the Opposer, let us view a Sketch of their Project, as set forth by themselves.

Instead of the general Confession, which is short and comprehensive, here is a tedious Form not fit for every Man to join in, as acknowledging some Sins which some of the Congregation may never have been guilty of.

In the room of the Absolution we have nine Portions of Scripture, never a one of which expresses the Commission given to the Apostles and their Successors to bind and loose; but declaratory only of God's Goodness. To those that expected the Comfort of Absolution from the Mouth of the Priest, this must be little edifying.

The first Lesson must not be appointed, but, *such as the Minister findeth most seasonable*. As Scripture is for *Doctrine and Reproof*, the Hearers cannot imagine themselves pointed at by a Chapter in its Course, as they would be apt to think, if one were selected that singled them out. But Novelty must be indulged, rather than Order and Prudence.

* Draw your Hangers; a short Weapon concealed, by which the *Saxons* kill'd a great Number of *Britons* at a Parley. From this Weapon 'tis thought the *Saxons* were named.

The Singing Psalms are to be disused for a Version of *William Barton*, approved by the Church of *Scotland*.

At the Communion, instead of the Authoritative Absolution, is a Prayer for Pardon of Sin. The Minister is left to his Liberty when and how he will consecrate; with Design, one would imagine, to expel Order and Decency from the most solemn Offices of Religion. "And let none of the People be forced to sit, stand, or kneel in the Act of Receiving, whose Judgment is against it."

These are indeed Reformers, who cry out upon Kneeling as a proper Posture of Devotion. This would be worse than the tenth Persecution to be forced to. How do these Reformers consult the Beauty of Holiness? I would ask for one Instance of a Case out of the Church, where Kneeling and Sitting are esteem'd equally respectful? The whole Office, as they have modell'd it, consists of Prayers, for which one would think Kneeling highly proper; the Consecration excepted, which is repeating the Institution as delivered in the Gospel. And who can think the humblest Posture not fit, indeed not fit to be required?

Making it, as they do, a Supper only, the proper Posture of which is Sitting, what Room is there to indulge any body in Kneeling? This Liberty pleaded for is nothing but a Liberty for Enthusiasm. Can mortal Man give a Reason why Kneeling should be admitted at a Feast or Banquet, I mean, as a decent Posture? Nothing is to be press'd upon them contrary to their Judgment. But where they have no Pretence to judge, why such a Regard to their Judgment?

The extreme Moderation of the Quakers is admirable; who, tho' of the most inflexible kind of Conscience, can admit, upon an Audience at Court,

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to have their Hats tenderly lifted off, and pay four Guineas to the Instrument of Persecution. They would say, if they were disposed to speak, that they submitted their Judgment to the Practice of the World: That they shewed their Protest in their Reluctance. They don't indeed prescribe to the rest of the World to have their Hats nail'd on; which must be interpreted a generous Tendernefs.

What would be thought of the Judgment of Children and Servants, if they were commanded indifferent Things, and should refuse Obedience? And is not the Superiority of the Governors of the Church equal to that of a Parent or Master? It is very evident that the *Savoy* Commissioners Judgment was such, when they subjected the whole Congregation to the Form the Minister should make Choice of.

In the Office of Baptism, where the Minister is to speak to the Parent, we may observe Reformation extending its Privilege yet farther; and that even *Priscian*, perhaps for the Affinity his Name bears to antient Institution, must have his Head in great Danger. *It being the Faithful and their Seed to whom the Promises are made; And no Man will sincerely dedicate his Child to that God that he believeth not in himself; I therefore require you to make Profession of your own Faith.*

Service in *Latin* is justly offensive; but why it should be unintelligible in our own Language, these Criticks upon antient Usage ought to shew. I question whether *Milton* would not have been a Dissenter to such Grammar and Sense. And if premeditated Sense, Sense that was fit to lay before Bishops and the King; Sense that it was hoped would be made a Canon, and charm the adversary World into Admiration of the Reformed Church of *England*; if this was so perfectly divested of human Learning as to confound a School-boy, what were

were we to expect when these great Heads were single, when they had less time to consider; when even lesser Heads than they came to extempore Performance? If Judgment may be pleaded, this to some People would be full as choaking as the Sign of the Cross.

In the Exhortation to the Parents after the Child is baptized, many Texts are used; amongst the rest this remarkable Declaration of *Joshua*, *As for me and my House we will serve the Lord*. It might have been expected they should have produced a Proof whence the Judgment of his Family might have taken Place of the Obedience due from them to their Father.

It was strange that of *St. Paul* to *Timothy* had not also a Place, who called *Timothy his own Son in the Faith*. Had they explained one Quality described in a Man fit to be ordained, and reconciled that Quality with the Judgment allowed to Men, Women, and Children, they had edified their Readers at this Distance of Time. * *One that ruleth well his own House, having his Children in Subjection with all Gravity. For if a Man know not how to rule his own House, how shall he take care of the Church of God?*

But how if it was the Judgment of this Bishop or Deacon's Children, whose Father was to be ordained, that Sitting at the Eucharist was better than Kneeling, what room is there left for Liberty of Conscience? Ruling of a House seems to imply dictating to the Children; at least dictating to them in indifferent Things. They that hope for the *Vox Populi* must take in Women and Children for Judges, and they are pretty secure.

We have in its course this Title; *The Visitation of the Sick, and their Communion*. By Communion

* 1 Tim. iii. 4.

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in the Prayer-Book is meant the Office for communicating them. Here is not one Word said of their partaking of the Communion, therefore they must find a Sense in Words which nobody else knows. And here without any Ceremony do they condemn the pious Practice of admitting dying Persons to the highest Act of Worship: To that *Viaticum* which Absolution accompanies; where is the most solemn Profession of Penitence, and the most comfortable Assurance of Pardon to the Penitent.

What is there that Objectors, Opposers, Reformers will not quarrel with? The Power given to the Priest, however useful to deter the Impenitent, to comfort the Desponding, to support the shattered Frame, ready to be dissolved by Age or Disease, must be laid aside as useless, if not Antichristian, and an extempore Oration, fulsome perhaps and stupid, shall be substituted in its Room, redoubling the Groans of a dying Son of the Church, to see his Mother prostituted to Enthusiasm, and himself deprived of her Blessing.

In the Burial Office we have this, “ Let no
“ Christians uncharitably judge one another about
“ these Things; let no People keep up groundless
“ Usages, that being suspicious, grieve their
“ Minister, and offend their Brethren. Let no
“ Minister that scrupleth the satisfying of Peoples
“ ungrounded Desires in such Things, be forced
“ to do it against his Conscience.”

If I can guess at the Meaning of this, it must be, that a Profession of Hope for the Deceased, according to the Prayer-Book, should not be forced upon the Minister. Let the Objector consider, that the Office was made for those only that die in the Communion of the Church, if by Age qualified to be received: That Examination is made upon Oath of the Churchwardens, if any of
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the Parish so behaves himself as to give Offence to the Parish; that the Minister has himself a Power to present a scandalous Person, and is obliged to it upon the Churchwardens Refusal or Neglect; and where can we find a Minister obliged to bury any one with the Service, whom he is not himself to answer for, if he have lived a scandalous Life, as he was bound first to reprove, then to present him?

But considering how much is in the Reform left to the Discretion of the Minister, where, if Discipline is kept up, the fixed Method will answer every Thing; I will give one Instance of the Discretion of the Times, when these Men were not Petitioners for Peace, but the Moderators and Dispensers of it.

The famous Mr. *Chillingworth* being taken amongst the Cavaliers at *Arundel*, was brought with them Prisoner to *Chichester*, where he died. An Account of his Death and Sickneſs is printed by *Francis Cheynell*, late Fellow of *Merton College*. It is mentioned by *Ant. Wood*, who has also given *Cheynell's* Character, and makes him one of the Assembly of Divines. The Title is *Chillingworth's Novissima*. I mention it the rather, because the Author has addressed his Piece amongst the rest to the Prelate we are writing of, and because there is a Letter from a Parliament Captain, whose Prisoner Mr. *Chillingworth* was at *Chichester*, giving a Relation of his Sickneſs, and saying, it was the dying Person's Desire the Warden of *All-Souls* should know his State, for whom he has a great Esteem.

Cheynell dedicates to the learned and eminent Friends of Mr. *Chillingworth*, and in particular,

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To Sir JOHN CULPEPPER, Knight,

Doctor { JOHN PRIDEAUX, Bp. of *Worcester*,
FELL, Dean of *Christ-Church*,
BAYLEY, Dean of *Sarum*,
SHELDON, Warden of *All-Souls*,
POTTER, Provost of *Queen's*,
MORLEY, Canon of *Christ-Church*.

Mr. *Chillingworth* had, according to this History, served the King as an Engineer as well as Chaplain. When he was taken he was sick, and because he refused the Attendance of Sir *William Waller's* Physician, the good People called him *Felo de se*. He best knew the Honour of the Enemy, and thought himself as safe in the Hands of a Disease. Yet if the Doctor had been so ungenerous as to dispatch him, he had been merciful; for the Torture he went through by the Insults of *Cbeynel*, seems worse than a Flux. According to this Man's own Account, he pursued him from Day to Day with Reproaches for being a Cavalier, and a Man that idolized Reason. He put him upon Disputes daily, and teased him with such impertinent Stuff, and wretched Argument, as no Man ever used but to stupify his own Conscience: Such as he weakly thought would make his Adversaries believe him sincere, though misinformed and misled: Such as Reason must be decried to make way for: Such in Truth as proved the Tongue a Pensioner to the Appetite, the Mind debauched to answer the Demands of the Body.

I come now to his Funeral, of which *Cbeynel* saith, " As devout *Stephen* was carried to his
" Burial by devout Men, so is it just and equal
" that Malignants should carry Malignants to
" their Grave. By Malignants, I mean such kind
" of

“ of Men who join with the Enemy, or are willing
“ upon any Occasion offered to join with him, to
“ promote the Antichristian Design now on Foot ;
“ those, and only those, I call Malignants. When
“ the Malignants brought his Hearse to the Burial,
“ I met them at the Grave with Master *Chilling-*
“ *worth's* Book in my Hand ; at the Burial of
“ which Book I conceived it fit to make this little
“ Speech.

“ Brethren, It was the earnest Desire of that
“ eminent Scholar, whose Body lies here before
“ you, that his Corpse might be interr'd according
“ to the Rites and Customs approved in the
“ *English* Liturgy, and in most Places of this
“ Kingdom heretofore received: But his second
“ Request (in case that were denied him) was,
“ that he might be buried in this City, after such
“ a manner as might be obtained in these un-
“ happy Differences and bloody Wars. His first
“ Request is denied for many Reasons, of which
“ you cannot be ignorant. It is too well known
“ that he was once a profess'd Papist, and a grand
“ Seducer; he perverted divers Persons of con-
“ siderable Rank and Quality; and I have good
“ Cause to believe, that his Return to *England*,
“ commonly called his *Conversion*, was but a false
“ and pretended Conversion: And for my own
“ Part, I am fully convinced, that he did not die
“ a genuine Son of the Church of *England*. I re-
“ tain the usual Phrase, that you may know what
“ I mean; I mean he was not of that Faith or
“ Religion which is established by Law in *England*.
“ He hath left that Phantasie, which he called his
“ Religion, upon Record in this subtle Book :
“ He was not ashamed to print and publish this
“ destructive Tenet; *That there is no Necessity of*
“ *Church or Scripture to make Men faithful Men,*
“ in the One hundredth Page of this unhappy
“ Book ;

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“ Book ; and therefore I refuse to bury him myself,
 “ yet let his Friends and Followers, who have
 “ attended his Hearse to this *Golgotha*, know,
 “ that they are permitted, out of mere Humanity,
 “ to bury their Dead out of our Sight.

“ If they please to undertake the Burial of his
 “ Corps, I shall undertake to bury his Errors,
 “ which are published in this so much admired,
 “ yet unworthy Book ; and happy would it be for
 “ this Kingdom if this Book, and all its Fellows,
 “ could be so buried, that they might never rise
 “ more, unless it were for a Confutation: And happy
 “ would it have been for the Author, if he had re-
 “ pented of those Errors, that they might never rise
 “ for his Condemnation ; happy, thrice happy will
 “ he be if his Works do not follow him, if they
 “ do never rise with him, nor against him.

*Get thee gone then, thou cursed Book, which hast
 seduced so many precious Souls ; get thee gone, thou
 corrupt rotten Book, Earth to Earth, and Dust to
 Dust ; get thee gone into the Place of Rottenness, that
 thou mayest rot with thy Author, and see Corruption.*

“ Touching the Burial of his Corpse, I need say
 “ no more than this ; It will be most proper for the
 “ Men of his Persuasion to commit the Body of
 “ their deceased Friend, Brother, Master to the
 “ Dust ; and will be most proper for me to hearken
 “ to that Counsel of my Saviour, *Luke ix. 60.*
 “ *Let the Dead bury their Dead, but go thou and*
 “ *preach the Kingdom of God.* And so I went from
 “ the Grave to the Pulpit, and preached on that
 “ Text to the Congregation.” — “ And I
 “ dare boldly say, that I have been more sorrow-
 “ ful for Mr. *Chillingworth*, and merciful to him,
 “ than his Friends at *Oxford* ; his Sickness and
 “ Obstinacy cost me many a Prayer and many a
 “ Tear. I did heartily bewail the Loss of such
 “ strong Parts and eminent Gifts ; the Loss of
 “ so

“ so much Learning and Diligence. Never did I
 “ observe more Acuteness and Eloquence so ex-
 “ actly tempered in the same Person: *Diabolus ab*
 “ *illo ornari cupiebat*; for he had Eloquence enough
 “ to set a fair Varnish upon the foulest Design.
 “ He was Master of his Learning; he had all his
 “ Arguments in *procineta*, and his Notions in
 “ *numerato*. Howl, ye Fir-Trees, for a Cedar is
 “ fallen. Lament, ye Sophisters, for the Master of
 “ Sentences (shall I say?) or Fallacies is vanished.
 “ Wring your Hands and beat your Breasts, ye
 “ Antichristian Engineers, for your Arch-Engineer
 “ is dead, and all his Engines buried with him.
 “ Ye Daughters of Oxford weep over *Chillingworth*,
 “ for he had a considerable and hopeful Project
 “ how to cloath you and himself in Scarlet and other
 “ Delights. *I am distressed for thee, my Brother Chil-*
 “ *lingworth* (may his Executrix say); *Very pleasant*
 “ *hast thou been unto me; thy Love to me was wonderful,*
 “ *passing the Love of Father, Husband, Brother.*
 “ *O how are the Mighty fallen, and the Weapons,*
 “ *and Engines of War perished! O tell it not in Gath,*
 “ *that he who raised a Battery against the Pope’s*
 “ *Chair, that he might place Reason in the Chair in-*
 “ *stead of Antichrist, is dead and gone. Publish it*
 “ *not in the Streets of Askalon, that he who did once*
 “ *batter Rome, and undermine England, the Re-*
 “ *forming Church of England, that he might pre-*
 “ *vent a Reformation, is dead; lest if you publish*
 “ *it, you puzzle all the Conclave, and put them*
 “ *to consider whether they should mourn or*
 “ *triumph.*”

I should not blot Paper with such Rhapsody, but
 to shew what sort of Animals were those who called
 our Reverend Prelate, and other great Men of the
 Church, Delinquents and Malignants, Antichristian
 and scandalous Ministers.

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With what View could Dr. *Sheldon* apprehend these Prostitutes taken in at the Restauration, to be Fellow-Labourers with the orthodox and loyal Clergy? What could he hope for in a Truce with Hypocrisy and Enthusiasm? From Creatures unmann'd by Pride and Peevishness; who by a Habit of dirty Work in support of their Patrons, had defaced and obliterated in their Minds all Traces of Religion and Humanity?

The main Point at this *Savoy* Conference was, the Imposition of Ceremonies in their own Nature indifferent, which might do Violence to tender Consciences. Some Years after, the Act of Uniformity took Place, and separate Congregations were erected for Edification and greater Purity of Worship, the Opposition improved, and the Appointments of the Church were maintained to be sinful.

And it must be allowed that this Plea had a fairer Pretence than the former. There seems to be less Obstinacy where Sin is in our way than Indifference. Here was Room to plead Conscience, which could only be a Stale before, having nothing to start at but the injudicious Impositions of the Compilers, and their Neglect to call in the *Plebs* to the making of Canons.

The Service Book became daily more and more offensive: *Antichristian* and *Popish* were its Epithets, and no joining in it could be without giving up the Essentials of Christianity. Great Pains were taken upon the Revolution to repeal the Sacramental Test in favour of Dissenters. Dr. *Kennet's History* * assures us, there was, in the first Parliament 1688, an Attempt, *To take away the Necessity of receiving the Sacrament to make a Man capable of enjoying any Office, Employment, or Place of Trust.* This being rejected by the Lords, another Clause was offered,

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To prevent the receiving the Sacrament of the Lord's Supper upon any other account than in Obedience to the holy Institution thereof; and to provide, That any Man should be sufficiently qualified for any Office, Employment, or Place of Trust, who within a Year before or after his Admission or Entrance thereinto, did receive the Sacrament of the Lord's Supper, either according to the Usage of the Church of England, or in any other Protestant Congregation. But neither did this pass.

Some Years after arose a Practice well known by the Name of *Occasional Conformity*. This effectually gives up Tenderness of Conscience, and declares to all the World, that nothing enjoined by the Church in receiving the Sacrament, is unlawful. For if it had been unlawful, if it had been Popish, Antichristian, Idolatrous, who with just Scruples about him could have once appeared at it? And I never yet heard of a Casuist that would not own, if Occasional Conformity is lawful, Constant Conformity is a Duty. What can be a plainer Confutation than for a Man *to be judged out of his own Mouth*? Is there a Man that hath the Face to say, the Obligations to Agreement and Unity in Religion are not great and frequently urged in the New Testament? What is it that St. Paul means principally by Charity, but *keeping in the Bonds of Peace*, keeping in the Communion of the Church? What then but the evident Sefulness of the Terms of Communion can justify a Separation?

Shall trifling Objections be admitted against a Duty of this Importance? Exceptions amounting to no more than that the Institution is not enough edifying, and might have been contrived better? Is the Church to be torn to pieces, separated, and subdivided for the Sake of no more frightful Terms than People can get over when Profit lies at Stake?

In the Trial of Mr. *Baxter*, recited by Dr. *Kennet* *, we find *Rotheram* his Council, urging in his Favour, *That he frequently attended Divine Service, went to the Sacrament, and persuaded others to do so too, as was certainly and publickly known, and had in the very Book so charged, spoken very moderately and honourably of the Bishops of the Church of England.* This must mean of his going sometimes, and persuading others to go sometimes. Had he gone constantly, and persuaded others to do the same, how much more Service might he have done to Religion, at the same time he persuaded them to partial Conformity, by encouraging them to maintain a Separation?

All this shews the Prevalence of Habit and Prejudice: That Mankind is subject to Delusion: That Humility is a Vertue hard to be practised: That the glorious Principle implanted in human Nature, of being firm and inflexible in a right Cause, may receive so strong a Bias, as to deny Admittance to those Doubts, which, duly weighed, might change and turn our Opinion. To this may be added, the Unhappiness of some pious Persons, modestly seeking Truth, who have been bewildred by the Sophistry of their Opponents, by the Weakness of their own Judgment, by the inconstant and indecent Practice of their Adversaries, to an immoderate Retentiveness of their first received Impressions, ending in their own great Disadvantage, and the Injury of their Neighbour.

He that considers the Consequence of allowing extempore Effusions either in Desk or Pulpit, will never indulge such a dangerous as well as indecent Practice. Had this been admitted according to the proposed Reform, how easily would the People have been blown up into Faction and Rebellion? What had been in the Reign of the Father might

* Page 443,

be expected in the Reign of the Son, and therefore the Avenues to such a fatal Scene ought to be well guarded. It can never be imagined, the King's Promise of Indulgence extended to the Liberty of pulling him down whenever the original Contractors should give the Word. The Principles of those People were to be discouraged, and Opportunities as much as may be kept out of their Hands. The Liberty designed for tender Consciences was never explained, but referr'd to a Parliament. If they had been free from Prosecution for not attending the publick Worship, and had Liberty in their own Houses, they had more than they allowed to the Cavaliers.

Allowing the Leaders Liberty of enjoying Preferment upon the same Terms with the loyal Clergy, must be called Indulgence. For who would have thought, that Conscience which raised and inflamed the Rebellion, that Conscience which justified the Trial and the Murther of the King, should pretend to such extreme Tendernefs, as to boggle at some innocent Ceremonies in Worship, confessedly in themselves indifferent? Had they been taken singly, scarce a Man of 'em, it's thought, would have stood out. Would they have embraced Contempt and Starving, rather than have a Child signed with the Cross, or been present at the Service where the Priest wore a Surplice? Are these such frightful Things?

Rather we may suppose, a great Part of them influenced by the Counsel of those that hoped for fresh Confusions: That exhorted them to stand it out, and trust to their Numbers: Then should the Parliament drop their Test, or the Spirit of the Party be kept up to make better Terms for themselves.

If this had not proved true, the Supposition was unjust. But whoever is acquainted with their

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History, from the enthroning *Charles II.* to his Death, must be convinced this was the original Design of that Counsel. He will confess, that from the Restauration there was one continued Attempt to destroy the King and the Constitution: That frequent Discoveries and frequent Executions were no Terror to these Men of Tenderness, but they went on with a Constancy equal to that of Martyrs: Nothing discouraged by the ill Fate of their Contrivances, nor out of Countenance by the Confessions of their Accomplices at the Point of Death. Some of these publicly own'd their Guilt, others the Facts charged upon them, which they justified with Enthusiasm and Blasphemy.

If a tender Conscience were to be asked to give an Account of itself, how monstrous would the Answer be? That it is a Principle always craving Mercy, but allowing none: Ever pleading for Compassion when undermost, refusing it when uppermost. Where have we seen, or do we see it behave otherwise? It has neither Kinsfolk or Relations; none of the same Blood with itself, which ought to expect Affection or Regard.

I mean all this while, that tender Conscience which starts at that which it cannot prove to be a Sin, but only thinks it such. Thus the Reformers of the Liturgy express it: *These Things are not indifferent in the Judgment of Dissenters, though they be so in yours.* They cramm'd their Covenant down the Peoples Throat, allowing them no other Liberty but to choak or starve. Nobody was suffered to plead Tenderness of Conscience here, that they were not thoroughly satisfied in the Right they had to impose such Forms, which involved Men in downright Perjury and Rebellion. So that Tenderness of Conscience ought to have no Place where a Man is to swallow Fire and Brimstone; but where he has, as they call it, *A different way of*
Think-

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Thinking, and some precarious Scruples, in which he differs too from all the rest of the Tribes of tender Consciences, as much as he doth from the Truth and the Establishment.

The Power which they accused of treating them so hardly in the Act of Uniformity, doth, if we weigh Things well, shew them the truest Indulgence. The Church receives into their Body Dr. *Reynolds* upon the common Test; they make him a Bishop, a Governor of the Church. How many of them had thought Dr. *Reynolds* as wise and as honest as themselves? If he finds none of these indifferent Things so shocking, why should we? I don't say Example is always a good Rule, but it ought always to be so far regarded, as to procure a fair Examination of Things. Our Secret Historian * tells us on the Year 1662, " The Impression of
" the Common-Prayer Book went on so slowly,
" that there were but few Books set out to Sale
" when the Day came. So many that were well affected to the Church, but that made Conscience
" of subscribing to a Book they had not seen, lost
" their Benefices on that very account. Some
" made a Journey to *London* on purpose to see it.
" With so much Precipitation was that Matter
" driven on, that it seemed expected that the
" Clergy should subscribe implicitly to a Book
" they had never seen. This was done by too
" many, as I was informed by some of the Bishops.
" But the Presbyterians were now in great Difficulties. They had many Meetings, and much
" Disputing about Conformity."

Would this Man persuade us that any one of the Nonconformists was unacquainted with the Conditions of Conformity? Had the thing been done in haste on purpose to choak people, as he

* Bishop of *Sarum*.

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candidly insinuates? Who would not have taken a Journey to *London* rather than forfeit all Expectations of a Well-being? Who would choose Starving rather than such a Fatigue?

Doth he not date this under the Year 1662? Had not the Bill lain long before the Parliament? Can a Parliament do such a Thing in the Haste that is pretended? Had not the Things in Dispute been argued and defended Inch by Inch at the *Savoy* Conference? What then is it that this Comptroller of History expects us to believe?

Would not another do as much for a Livelihood as himself did for a Bishoprick? Did he not, when the Page of the Back-Stairs, by Order, refused him Entrance, insist, his Business was such as nearly concerned the King? Did he not, when he got Admittance, upon his Knees beg the See of *Salisbury*? Did he not urge, *What will People say of me? What will they say of your Majesty, should you refuse me?*

Nolo Episcopari might be justly used by a Man that would not take a Journey to *London* rather than Starve. To go on with our Author, — “ *Reynolds* accepted of the See of *Norwich*, but *Calamy* and “ *Baxter* refused the Sees of *Litchfield* and *Hereford*. “ And about Two thousand of them fell under the “ Parliamentary Deprivation, as they gave out. “ The Numbers have been much controverted. “ This raised a grievous Outcry over the Nation; “ though it was less considered at that Time than “ it would have been at any other. *Baxter* told “ me, that had the Terms of the King’s Declaration been stood to, he did not believe that above “ Three hundred of these would have been so “ deprived. — The Blame of all this fell “ heaviest on *Sheldon*. ”

This Computation of Three hundred should have been reserved for a more Secret History, or
never

never have come out at all. For hence it appears, that there was a Spirit, a veteran Spirit of Opposition, that would not have complied even with Conditions of its own prescribing. This Leaven was enough for the whole Mass. Carefully mixed and applied, it had its desired Effect: And will be enough to furnish Mankind to the Conflagration. As long as Secret Histories prevail, it will be visible in both Writer and Reader. It will produce strange Fire and strange Incense, preferring Rebellion to Obedience.

If these Men were offer'd Bishopricks, as we are told, 'tis no Sign of an Intention in the Government to hurry on the Uniformity Bill on purpose to exclude them or their Brethren. If they were invited to the Bench of Bishops, how many of their Brethren, except the three hundred, might they have brought over? Might not their Words in the *Plea for Peace*, offer'd to the Commissioners on the Part of the Church, be return'd? *Will it cost you as dear to grant this Liberty, or abate these Things, as the Imposition will cost your Brethren and you? Oh how easily, how safely, how cheaply, yea, with what Commodity and Delight, may you now make this Nation happy in granting your Brethren these Requests?*

As Mr. Baxter communicated in the Church, as he persuaded others to the same; in his Trial we see it; how could he in the foregoing Strain petition for that Peace which it would have cost him nothing to give?

Vestigia nulla retrorsum, is a Motto too expressive of human Resolution. Mr. Chillingworth is condemned by Cheynell, one of the Assembly of Divines, for turning Protestant, because he did not renounce Reason and embrace Enthusiasm. Yet here's no Blame to fall on any body but Skeldon!

Ego

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Ego & Rex meus, might he say, must be the Odium of Posterity?

But will this go yet universally down? Is the glorious Character of steering the Interests of the Church with Fidelity and Prudence slighted, abused, burlesqued with such Success as to be his'd out of the World?

If of the Subscribers to such Trash, every one would applaud his own Fortune, being *Dedecorum pretiosus emptor*, there are without that List enow to support the Reputation of the great Man defamed, which — *non Aquilo impotens possit diruere*, Hor. There are enow whom the confederated Forces of Sectaries and Latitudinarians have neither purchased nor confuted.

Upon the Year 1672 the Presbyterians themselves have a Blow of the Flail: “ When the Declaration for Toleration was published, great Endeavours were used by the Court to persuade the Nonconformists to make Addresses and Compliments upon it. But few were so blind as not to see what was aimed at by it. The Duke was now known to be a Papist: And the Dutchess was much suspected: Yet the Presbyterians came in a Body: And Dr. *Manton* in their Name thank'd the King for it, which offended many of their best Friends. There was also an Order to pay a yearly Pension of fifty Pounds to most of them, and of an hundred Pounds a Year to the chief of the Party. *Baxter* sent back his Pension, and would not touch it. But most of them took it. All this I say upon Dr. *Stillingfleet*'s Word, who assured me he knew the Truth of it. And in particular he told me, that *Pool*, who wrote the *Synopsis* of the Criticks, confessed to him that he had had fifty Pounds for two Years. Thus the Court hired them to be silent:

“ And

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“ And the greatest Part of them were so, and very
“ compliant.”

The King had kept his Word with them in proposing a Toleration to the Parliament, and farther by shewing himself in earnest for it. He might have kept his Money too, for the Good he found in parting with it so.

The Address of the Commons to his Majesty just ten Years before, upon the same Subject, hath these Paragraphs in it: “ It will establish Schism
“ by a Law, and make the whole Government
“ of the Church precarious, and the Censures of
“ it of no Moment or Consideration at all.

“ It will expose your Majesty to the restless
“ Importunity of every Sect or Opinion, and of
“ every single Person also, who shall presume to
“ dissent from the Church of *England*.

“ It will be a Cause of increasing Sects and
“ Sectaries, whose Numbers will weaken the Protestant Profession so far, that it will at least be
“ difficult to defend itself against them: And,
“ which is yet farther considerable, those Numbers which by being troublesome to the Government find they can arrive to an Indulgence,
“ will, as their Numbers increase, be yet more
“ troublesome, that so at length they may arrive
“ at a general Toleration, which your Majesty
“ has declared against; and in Time some prevalent Sect will at last contend for an Establishment, which, for ought can be foreseen, may
“ end in Popery.”

The Blame of this, we may see, was as much due to the House of Commons as to Dr. *Sheldon*. I don't find either repented their Advice: And both are so far beholden to the Secret History, that they are not there accused of repenting.

One particular Piece of Justice the same History does to our Prelate, owning that he reproved King

Charles

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Charles for his keeping the Dutcheſs of *Cleveland*. This could not indeed come in without ſome Alloy : That the King in Return aſk'd, Why he had not told him of it before ?

This to ſome People is little like a Man *that had little or no Religion at all*. The Accuſation I am not afraid to repeat, becauſe Truth hath yet the upper Hand of Calumny.

I don't apprehend any thing farther need be ſaid in favour of a Character that before ſome Judges can defend itſelf. There is an Evidence of this great Man's Integrity, which may be mention'd as one of his Glories, tho' there is no Occaſion to produce it : That is, the Confidence reposed in him by King *Charles I.* He was uſeful and dear to this Monarch, tranſacted for him in his Difficulties, particularly at the Treaty of *Uxbridge*. In the King's Letter to the Speaker of the Houſe of Lords, dated at *Holdenby*, Feb. 17, 1646, preſerved by Lord *Clarendon*, we find a mention of Dr. *Sheldon*, Clerk of the Cloſet. His Maſteſty there names twelve Divines, two of which he deſires may have free Liberty to wait upon him for the diſcharging their Duty to him according to their Function. Next after the three Biſhops our Prelate is named. He was one of the Comforts of this pious King's Adverſity. When his Death was ſigned, he petitioned his Keepers for one Day's Enjoyment of this reverend Perſon ; and with him left verbal Inſtructions to his Son. Theſe he doubtleſs delivered with his uſual Fidelity. His Courage ſhewn upon all Occaſions is a Proof of his Religion, if any Proof were wanting. What is it that betrays Men into ſordid Compliances and irreligious Behaviour more than want of Reſolution ?

His generous Mind appears in his Benefactions for the Honour of Religion and Learning. In the
ſeventeen

seventeen Years he was a Bishop he bestowed to those pious Purposes seventy-three thousand Pounds.

Ant. Wood reckons up some of them : The Theatre built at *Oxford*, and an Estate purchased to keep it in Repair : The Library at *Lambeth* : Two thousand Pounds towards the Structure of *St. Paul's* in *London* : Sums of Money to *Trinity College* in *Cambridge*, and *Trinity College* in *Oxford* : His Legacies to *All Souls College*, to the Church of *Canterbury*, to the Hospital of *Harbledown* in *Kent*, and to indigent Persons : To this must be added, Annuities to all his Servants, who were a great many.

He was restored to his Wardenship of *All Souls*, as it were by Cession, as the King was to his Throne. *Dr. John Palmer* the Usurper had kept it almost twelve Years, and died in the Dawn of the happy Day.

Our Prelate preached before the King 1660, upon the Thanksgiving Day appointed for the Restauration : The Sermon is in Print.

In 1667 he was elected Chancellor of the University of *Oxford*.

During the Exile of *Charles II.* he was assiduous in collecting Money for his Service, and sending it to him.

After all, let an indifferent Person take a View of those Times ; of the Sufferings of the Cavaliers for the Cause of Right and Justice, in itself amiable. The Person for whom they suffered was amiable too. Yet they had a stronger Bond than Choice and Inclination, that of Honour and Duty.

But the *Catastrophe* is not to be thought of without Horror. These Men of Loyalty, who ventured Life and Limb for the Church and Monarchy ; who went thro' various Plunderings and Sequestrations ; who mortgaged their Estates to take off the Penalty imposed upon Malignants ; who set those Estates on tilt to furnish out a Subsistence

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sistence for the exiled King and his Followers; these Men at last had but an empty Joy in Restauration. They had the Mortification to see their Enemies taken in, and kept in, because they forwarded what they hated, when they saw it would be done without them: These enjoyed an Opportunity of giving a Power out of the Independents Hands, which had been ravished from theirs.

This was the Merit. And to this Merit was sacrificed the Reward and Expectation of the Cavaliers. Their Estates were ruined, and many of 'em sold after the gaudy Day.

Their Joy was like their former Services, uninterested. And if they had foreseen to what Distresses themselves were to be put; how uneasy the Crown was to sit upon the Head of the Prince they wish'd so well to; they would have chosen to bear the Yoke, which was the easier for being habitual, rather than have seen a Day, the gayest they had ever seen, ending in Clouds and Storms. They would have had fewer Reflexions to grapple with than in their lowest State. They would not have seen Majesty harrassed and tormented by jarring and interested Councils: They would not have seen the Good Old Cause take Root again, pregnant with its usual Mischiefs; nor would have had the Prince to condemn of Neglect and Ingratitude, whom they prefer'd to their Life and Fortune.

What would best have palliated these Grievs, in themselves so piercing, must be a just Consideration of the Instability of human Possessions: A Comparison of their unhappy State with that of other Ages and Nations; from whence a Conclusion will arise, that neither Fortune nor Prudence can ensure Happiness, the first may deceive us, and the other too, but not altogether, unless we join in deceiving ourselves.

Dr.

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Dr. Gilbert Sheldon died Nov. 9, 1677, and was buried in the Parish Church of *Croydon* in *Surrey*, where the Archbishop has a House, the only one, except *Lambeth*, now left standing of all the Castles and Houses antiently belonging to the See.

Sir *Joseph Sheldon*, Lord Mayor some time before, Son of his elder Brother *Ralph* of *Stanton* in *Staffordshire*, erected a Monument for him.



The LIFE of Dr. WILLIAM SANDCROFT, Archbishop of CANTERBURY.



R. *William Sandcroft* was born at *Fressingfield* in *Suffolk*, Jan. 30, 1616.

Whatever was the Day of the Death of this Reverend Person, it must be better than this of his Birth. It could not be observed with Joy during the last forty Years of his Life, for the Remembrance of those dismal Evils which had happened upon it, in which every honest Man felt a most uneasy Share. This was the Day upon which the King was delivered up to his Rebel Subjects, when he was sold by the *Scots*. Here began his Imprisonment, and his Release. The same Day in any other Nation would probably have served for both. But this consummate Parricide was the peculiar Growth of our Clime, outvying all the Kingdoms of the Earth in monstrous Hypocrisy. Our Annals and our Almanacks are blacken'd with this unheard-of Insult

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Insult upon the Authority of God, this matchless Envy to Virtue in Man. But what presents us to Foreigners with the most hideous Epithets, and what will sink our Pretence to Honour, even amongst the wildest and most degenerate of human Race, is that Blackness, shall I call it Putrefaction of Mind still appearing in a greater Number at this Hour than were those who perpetrated the Fact.

There is yet, tho' Blood has had Time enough to cool, a greater Body that approve and justify the Action, than were Actors and Abettors of it. This, doubtless, is one of the Curses pursuing so flagrant Wickedness, that the *Childrens Teeth should be set on Edge* both by Precept and Example of their Fathers. At last, the Crime was not National, tho' the Punishment was. So small a Part of the People had a Hand in the Royal Blood, that all are not chargeable with the Stain; not tho' we add a much greater Number than themselves who wish'd well to the Proceeding, tho' neither Actors nor Defenders of it. If to the Actors we join Approvers, and even Neuters, we shall not have a Majority. But if there were a Majority in Number, it could not be esteem'd so in Value, but as Gold to Lead and Dross. If we reckon the Men of Title, Honour, Wealth, against their Opposers, there will be no Room for Comparison. And this horrid Scene diligently observed, will appear the most glorious to the *English* Nation of any our Annals boast of. There is not so much in martial, as in virtuous Prowess. The Stroke that kills an Ox might have kill'd a General. Personal Valour is of itself of no Esteem, but as it serves a Cause that is fit to be served. Highwaymen and Pirates may have as much Resolution as Heroes and Martyrs, but it is not call'd by the same Name.

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The Reason of the Increase of this savage Spirit, which at this Distance patronizes the foulest Crime, is obvious enough: It was the Sweetness of the Grape that affected Posterity. The Possessions which were ravished from the Cavaliers, except in some few Instances, were continued and assured to the Invaders upon the Restauration. They that brought the King home upon Articles kept the private Fortune they had got, and by it were enabled to make farther Improvement. The Loy-alists Estates, eaten up with Plunder, Sequestration, and Debt, changed Owners, and their Place knew them no more.

To this may be added, the assiduous Endeavours of those that were abdicated by the *Bartholomew Act*; whose daily Work it was to revive and recommend *the Good Old Cause*. Here was a Field large enough to sow those Principles in, if we put together such as had already thriven, and who hoped to thrive by Confusion.

Dr. *Sandcroft*, tho' it might be expected from his high Station and eminent Merit, has had no body to collect the Passages of his private Life, which would be acceptable to all Lovers of Learning and Integrity. His Relations have no Memorials relating to his younger Years, not so much as common Tradition usually furnishes. He gave his Library to *Emanuel College*, reserving only such as would make up a Gentleman's Library for his Nephew. Upon this Division his Papers were allotted to the Nephew.

When this Gentleman died, his Books were sold to a Bookseller: The Papers were sold by themselves to another Person for eighty Guineas. Mr. *Wharton*, his Chaplain, in his Preface to the Trial of Archbishop *Laud*, saith, he had a vast multitude of Papers and Collections, and therein more, perhaps, wrote with his own Hand than any Man

either of this or the last Age ever did write. His Relations do not know of any Account the Archbishop has in these given of his Education. It is not so much as known at what School he was bred, or at what Time chosen Fellow of *Emanuel*. He was expell'd from thence for refusing the *Engagement*, no Advantage having been taken against him before, for not swallowing the *Covenant*.

Lord *Clarendon*, speaking of this *Independent* Test, saith, " That they might have some Obligation of Obedience from their Subjects for the future, who had broken all the former Oaths which they had taken, a new Oath was prepared and established, which they call'd an *Engagement*; the Form whereof was, that every Man should swear, *That he would be true and faithful to the Government established, without King or House of Peers*: And whosoever refused to take that Engagement should be incapable of holding any Place or Office in Church or State. The Necessity of taking which Oath did not only exclude all of the Royal Party, but freed them from very many who had Offices in Church and State, who being of the *Presbyterian* Party, must not sacrifice their beloved *Covenant* to this Engagement."

Dr. *Kennet's* History, p. 194. gives us just the same Notion of their Policy: " The State of Religion was to be new-modell'd by the Army, rather than by any other Power; and therefore in *August* the General and his Council of Officers petition'd the House, that all penal Statutes formerly made, and late Ordinances whereby many *conscientious* People were molested, and the Propagation of the Gospel hindred, might be removed; to which the House were bound to assent, and to order the bringing the Matter of the Petition into *An Act for Ease of tender Consciences*."

“ *Consciences.* Which was but a Stratagem of
“ the *Independents* to overthrow the *Presbyterian*
“ Government and Discipline.”

This *Tenderness of Conscience* was the most useful
Stale they had, but they have worn it out. They
obliged all but themselves to get *new Consciences*
as often as they had a General to lay aside, or an-
other to raise.

Such a Cloke as this, one would think, meerly
for its Name, so torn, turned, and weather-beaten,
should not have been put on by the Brethren at
the Restauration, which was only fit to scare every
body from the Ground they stood upon. It was
Time to drop this Watch-word, which had un-
hinged the Nation, which had ruined the Cavaliers,
and ruined the Covenant too; which in its Turn
had demolished the Presbyterian, its natural Pa-
rent, from whom it received its Birth. Yet it was
a lucky Word, one that never fail'd of Success,
and therefore making their Spirits mantle upon that
fresh Attempt on Church and Monarchy.

This was the Title of *John Owen's Book, An
Apology for Liberty of Conscience*: Who, tho' he
had in a Sermon before the Regicides justified the
Parricide, and enjoin'd his Hearers to perfect the
Work in the Destruction of the King's Posterity,
and that odious Form of Government, took upon
him yet to extol the Independents Loyalty to King
Charles II.

Mr. *Sandcroft* had applied himself close to his
Studies, and had laid in such a Stock of Learning,
as, joined with Religion and good Manners, made
him highly acceptable to the Royal Exiles. Some
Part of those Years he passed in *France* and *Italy*.
And there, 'tis probable, he entred into that Friend-
ship with Dr. *Cosin*, afterwards Bishop of *Durham*,
which was always maintained to the great Satis-
faction of both.

But neither his Manners, his Learning, nor his Acquaintance, can at this Distance of Time skreen him from a Stroke of the Flail. I am not afraid to produce the Charge at first, because the remaining Part of his Life is fit to confront it, and when produced is a stronger Bulwark to his Reputation than I am confident equal Judges will find in the Assailant.

On the Year 1676. * “ *Sandcroft* Dean of St. Paul’s was raised to it (the See of *Canterbury*). “ He was a Man of solemn Deportment, had a “ sullen Gravity in his Looks, and was considerable learned. He had put on a monastic Strictness, and lived abstracted from Company. These “ Things, together with his living unmarried, and “ his being fixed in the old Maxims of high Loyalty, and a superstitious valuing of little Things, “ made the Court conclude that he was a Man “ who might be entirely gain’d to serve all their “ Ends, or at least, that he would be an unactive “ speculative Man, and give them little Opposition in any thing that they might attempt, when “ they had more promising Opportunities. He “ was a dry, cold Man, reserved, and peevish ; “ so that none loved him, and few esteemed him : “ Yet the High Church Party were well pleased “ with his Promotion.”

— *Quæ labra quis illi*
Vultus nunquam, si quid mihi credis, amavi
Hunc hominem.— Juven.

The Archbishop must be judged by his Looks : He had a sullen Gravity in his Looks. Virtue is stern. And if his Grace were to be drawn, he would have insisted upon those unpopular Features

* Late Bp. of *Sarum*.

he's condemned for, rather than the good Breeding such a Critick in Faces would recommend. And why must a Man's employing his Time in Devotion and Study be ridiculed as a monastic Strictness? If that Strictness be monastic, the Monasteries have something to be valued for.

This Description is, by a new sort of Logic, to prove him pliant or malleable to all Court Politicks! Because a Man is rigid and inflexible, he will comply and bend! Because Nature and Habit have prepared him against being a Sycophant and Latitudinarian, he's the easier gained to serve ill Purposes.

I have heard of some great Astrologers that have foretold Things after they came to pass, to gain Credit to what they should deliver for the future: But never before of a Fortune-teller that, after the Event, foretold what was directly contrary to his own and the World's Experience. Did he not refuse to act in the Ecclesiastical Commission of *James II.*? Did he not go to the *Tower* for refusing to publish the Toleration? And were not these Facts before this worshipful History was wrote? Why then must this abandoned Critick fetch Arguments from Physiognomy and Temper, to prove what every body who had Eyes knew to be false?

Something must be said, which right or wrong, wise or senseless, passes with the long-ear'd Rout. *Hugh Peters* might have said this, as well as *Aquilo impotens*. His Audience was prepared to reverence the Oracle.

He was a dry, cold Man, reserved, and peevish. I am not enough acquainted with the Doctrine of Humours to know what is meant by being dry. *Coldness* I should not have thought carried any Malignity, from its near Approach to Luke-warm. Reservedness cannot well be esteemed a Crime in

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an Archbishop, since his Successor Dr. Tillotson in his Sermon against Evil-speaking hath this; *The true Art of Conversation, if any Man can hit of it, seems to be this, an appearing Freedom and Openness, with a resolute Reservedness as little appearing as possible.* There is something like this in Lord Bacon, tho' more frankly express'd; * *The best Composition and Temperature is, to have Openness in Fame and Opinion, Secrecy in Habit, Dissimulation in seasonable Use, and a Power to feign, if there be no Remedy.*

There are *Free-speakers* as well as *Free-thinkers*. Had our free-spoken Historian wanted half a Grain of any thing to make him fit for an Archbishop, I would have advis'd him to such a Quantity of Dr. Sandcroft's Reservedness, for these two Reasons: First, that if he had not acted too much the Part of a *Dictator*, and claimed the Honour of every thing to himself, he might probably have arrived at *Lambeth*: Next, that his Vein of Gossiping has made him fall foul upon his Master, which a *resolute Reservedness* might have prevented the Temptation to.

The Archbishop was *peevish*! *Jonah*, saith Archbishop Tillotson, was a *peevish Prophet*. Why should you call him *peevish*, who made Way for you to the desired Throne of *Canterbury*? Call him *peevish*, that upon a first and second Vacancy denied your Grace, or remember it for him, *when you have a more promising Opportunity.*

None loved him, and few esteemed him! What a Satire is here? May I be esteemed, where I am not loved, would a Man of Honour say. If Love does not follow Esteem, 'tis a Sign the Judges have a low Taste; rather that great Authors talk as if they were light-headed.

* Essay on Simulation and Dissimulation.

Yet the High-Church Party were pleased with his Promotion! If this Physiognomist had told us what he means by the *Low-Church Party*, he would have enlighten'd some of his Readers. Are Light and Darknes, Regularity and Confusion, Order and Rebellion Parties?

Therefore, *they were well pleased with his Promotion.* What is all this but by one Stroke to turn all the High-Church into Madmen and Fools, for doating upon a Father of the Church whose strenuous Endeavours for her Welfare gave them Suspicion he would, upon the first Hint from Court, betray it?

This profound Author, I protest I cannot understand him, puts me in mind of himself, speaking of the Preaching of *Charles the II'd's* Reign: *This was both long and heavy, when all was pye-bald, full of many Sayings of different Languages. The common Style of Sermons was either very flat and low, or swelled up with Rhetorick to a false Pitch of a wrong Sublime. Here's Musick and Oratory set together by the Ears.*

To whom is this Character of the Archbishop directed? *The High-Church Party were well pleased with his Promotion, because he was a Man whom no body loved.* The great *Sanderfon* spoke *ad Aulam, ad Magistratum, ad Populum*, and when he spoke *ad Clerum* he had none of this pye-bald Compliment, to affront the most deserving Part, the whole that would thank him for reckoning them in the Church. This Address then must be, to the Brethren of the *Presbytery*, the *Independents*, *Anabaptists*, *Antinomians*, *Quakers*, *Latitudinarians*, and *Free-thinkers*, every one of which, and none else, will find his Work agreeable to their Taste, and serviceable to their Cause.

Another Accusation we have upon the Year 1661.
“ New Offices were also drawn for two new Days,

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“ the Thirtieth of *January*, call’d King *Charles*
 “ the Martyr; and the Twenty-ninth of *May*,
 “ the Day of the King’s Birth and Return. *Sand-*
 “ *croft* drew for these some Offices of a very high
 “ Strain. Yet others of a more moderate Strain
 “ were preferred to them. But he coming to be
 “ advanced to the See of *Canterbury*, got his Offices
 “ to be published by the King’s Authority in a
 “ Time when so high a Style as was in them did
 “ not sound well in the Nation.”

I can’t see where this *high Strain and Style*, as it is call’d, can offend any Ears but theirs who rejoiced at the Tragedy of the Day. What is there in it but Detestation of the Crime? But Deprecation of those Punishments the Nation had Reason to fear? But protesting against those seditious Tenets which led Men into the shedding Royal innocent Blood, and that under the Mockery of Law and Justice?

In the other of Thanksgiving, the high Strain must be, acknowledging God’s Authority, with which Princes are invested. And if this be offensive, there’s as much of it in the daily Offices. And why must this be charged with what is common to all the rest?

But *these Offices were published at a Time* when so high a Style did not sound well in the Nation. Can any Man without being *second-sighted* find out the Meaning of this Sentence? *They did not sound well in the Nation.* To what Part of the Nation? It is most natural to suppose they did not sound well to the Revivers of Sedition and Rebellion. But doth any Man that wishes Prosperity to Religion and the Hierarchy, wish to see an Office that shall please Fanaticks better than Churchmen? Doth the eighth Commandment sound well to him that invades his Neighbour’s Property? What mighty Care is taken that their Ears should not be offended;

as if their Ears were as tender as their Consciences? The more unfashionable a Doctrine is, the more it should sound, if it sounds of Right and Truth. When are Protests to be made, when Apologies, but when Truth is like to be run down?

The Year 1677 was, it seems, a Year of great Struggle. Dr. *Kennel's* History, in the Margin, hints at great Opposition to the Church and Monarchy. And this was the Year when Dr. *Sandcroft* was promoted to *Canterbury*, and got his Prayers authorized. "At the same time a full
" Liberty was given to those Books which were
" written to divide the Protestants in *England*,
" and to break the Protestant Interest in *Europe*;
" of which sort were the *Countermine*, or, a short
" but true Discovery of the dangerous Principles
" and secret Practices of the Dissenting Party,
" especially of the Presbyterians, shewing Religion is pretended, but Rebellion is intended,
" and in order thereto, the Foundation of Monarchy in the State, and Episcopacy in the
" Church are undermined. By one who does
" passionately wish the Prosperity of the Church,
" his King, and Country, *i. e.* Dr. *John Nalson*."

Here's a Complaint made against those that divide *Protestants*, by the Men that divide the Church. Had they suffered the Church to remain undivided, Protestants might have been so too. The Church is cried out upon for a severe Mother, not indulging her Children in their Demands. Half her Children, or as many as can be gained to join in the Remonstrance, are spirited up to Disobedience; to set themselves against her, and to erect a Scheme of their own inventing, most suitable, as the *Scots* express it, to the Inclinations of the People.

Who is it then that divides Protestants, he that directs them to obey their Mother in Things
not

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not unlawful, but in their Nature indifferent, (for that was the Case) or he that furnishes them with Arguments and Pretences to rebel?

But that so much should depend upon Sound! Or that a Man submitting to and approving, in the most solemn Manner, the Doctrine and Discipline of the Church, should imagine himself at liberty to dispense with her Laws, and *teach Men so to do!* The Trumpet that gives this *uncertain Sound* is no better than an Antichristian Engine for Pride or Gain, advancing the Interests of another Kingdom.

Dr. *Sandcroft* returned from his Exile a little before the King came in. The Year before the Restauration died Dr. *Morton* Bishop of *Durham*. To this See Dr. *Cosin* was advanced from the Deanry of *Peterburgh*. This great Man entertained Dr. *Sandcroft* for his Chaplain, with whom he had been intimately acquainted Abroad. He was a good Judge of Learning and Integrity. And, if there were no other Proofs of his Chaplain's Merit than his Choice of him, that were fit to be weighed against all the accumulative Scandal of the following Century. This, without having recourse to the Skill Women in those Days are said to have in making Bishops, will account for so venerable a Bench as the Age we are writing of produced: Those great Men who enjoyed the principal Preferments after the Restauration, made Choice of those for their Chaplains whose Learning and Character recommended them. As these were assistant in the Government of the Diocese, and employed in examining into the Fitness of Candidates, it was the surest Method to avoid being imposed upon. And as the Conduct of the Bishops entitled them to the Royal Favour, they were most like to be ask'd who were proper to succeed upon a Vacancy. And whom could they

so honestly recommend, as those of whom they had the greatest Experience for Faithfulness in the Trust already committed to them?

The first Preferment I find Dr. *Sandcroft* had after the Restauration, was in the Church of *Durham*, to which he was probably collated by the Bishop. He was admitted in 1661 to the Rectory of *Houghton* in the County *Palatine*, and to a *Prebend* of that Cathedral. These are said to have been resigned by Dr. *John Barwick*, who was made Dean of *Durham* first, and after a few Months Dean of *Paul's*. Dr. *Barwick* was Chaplain to Bishop *Morton*, a very great Sufferer for the Royal Cause, most inhumanely treated by the Rebel Power, imprisoned and almost starved in a noisom Place. He survived the Restauration but four Years; otherwise, 'tis probable, we should have found him advanced to the highest Honour in the Church. His Life is lately published, written by his Brother. He is the Man said to be meant by Dr. *Sydenham*, who drank nothing but Water in a severe Imprisonment, and recovered of a Disease, beyond all Expectation. The Parliament Physicians were wonderfully skilful in taking off a *Plethory*.

In 1662. Dr. *Sandcroft* was chosen Master of *Emanuel* College. About the same Time he was made Dean of *York*. In 1664 the *Prebend* of *Oxgate* in the Church of *St. Paul* was conferr'd upon him, and soon after the Deanry. He followed Dr. *Barwick* in Preferment, as he had the Honour to accompany him in Sufferings. In 1668 he was made *Archdeacon* of *Canterbury*. The Cathedral of *St. Paul* being out of Repair upon his Advancement to the Deanry, he made it his Business to put it into a better Condition. It was no Wonder, that having been made a Stable in the reforming Times, this sacred Edifice should bear its Part
with

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with its Inhabitants. It was a Merit in the Soldiers to deface the Ornaments of Worship; Regularity in Church and State was the Enemy they were list'd against. There had pass'd but four Years since the demolishing Times: therefore it could not be expected there should be much Money so soon rais'd as was requisite to bring those Buildings into a decent State, which had been industriously dilapidated. The starved Cavaliers returning Home, had enough to do to provide the Necessities of Life at first. When they grew fat, they soon dispers'd their Store in Works of Piety and Munificence. The Fire, which laid the Church in Ashes two Years after, required his more earnest Care in rebuilding it. A good Fund he rais'd toward the Work, by his Interest and Acquaintance. And himself contributed Fourteen hundred Pounds. He rebuilt also the Deanry, and left the Revenue of it better than he found it. As Dean the Rectory of *Sandon* in *Hertfordshire* belonged to him, and the Patronage of the Vicarage. This Parish is of large Extent, and before his Time but slenderly endowed. He purchased a Fee-farm Rent of the yearly Value of eight Pounds *per Ann.* issuing out of the Church of *Litchfield*; and granted it, with a Rent-charge of twenty Pounds *per Ann.* issuing out of the Parsonage and Tythes of this Vill, to the Use of the Vicars of this Parish Church, and to their Successors for ever.

By these Steps his Character advanced till it was conspicuous at Court. His Zeal, his Candour, his Learning, his exemplary Behaviour in a lower State, all recommended him to the highest Office in the Church. His publick Spirit in so many Scenes of Life, his Constancy in suffering, his unbiass'd Deportment in Times of greater Difficulty afterwards, concurr'd to present him a proper Governor in that turbulent Age. His whole Life and Conversation

was

was so clear of personal and temporary Views, that the true Sons of the Church rejoiced to see so venerable a Person fill the Chair: They applauded the Royal Judgment and Candour in a Choice which secured a Preference to Learning in all the Preferments he should bestow. And look'd upon him as a Steward rather than Owner of the Church's Patrimony; laying it out according to the Intention of the Founders; not willing, as *Fuller* saith of his Predecessor *Grindal*, to die guilty of much *Wealth*.

He was *Prolocutor* of the lower House of Convocation when he was advanced to *Canterbury*. This shews the good Opinion Churchmen had of his Zeal and Prudence. And tho' nothing was done in Convocation during this Reign since the Revival of the *Liturgy*, and the Act of *Uniformity*, much was owing to the Firmness of the Members, who were aware of the Consequence of Innovations.

Upon this Head Mr. *Wharton's* Observation is very seasonable, in his *Defence of Pluralities* * speaking of the Corruptions crept into the Church, by the Neglect of her Orders, and Non-execution of her established Discipline: " All that Benefit and Reformation would follow which some (not knowing the Excellence of the present Constitution) propose to obtain by such new Laws and Projects, as would, perhaps, shake and endanger the whole Fabrick of the Church. What the Lord *Bacon* observed concerning *Natural Philosophy*, that a superficial Knowledge of it makes Men Atheists, but a perfect Knowledge of it reduceth them to Religion, is fully as true in Ecclesiastical Polity. An imperfect View and Knowledge of the Constitution and State of our Church makes Men desirous of a Change or

* Page 203.

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“ Reformation; but a thorough Knowledge of it
 “ makes them not only be content, but pleased
 “ with her present Constitution, only desirous that
 “ her excellent Laws and Institutions may be put
 “ in Practice.”

When I have mention'd this Author, I must remember the Relation he bore to the Archbishop as his Chaplain. In this Choice the great Man shewed his Zeal and Sagacity for the Glory of the Church. Mr. *Wharton* was one of the most considerable Productions of the Age, by Nature endowed with eminent Talents, by Application adorned with the most amiable Improvements. He was, above his Years, instructed to convince and persuade. His Reasoning is irresistible by any Force but Interest. His Judgment was such as not to undertake the Defence of any Cause but that of Truth. He was one of those few to whom is applicable, *Immodicis brevis est Ætas*.—— The Epithet may be interpreted, *Not a Lover of Moderation*, with less Strain than the Apostle's *Emenēis* is brought to patronize Lukewarmness and want of Zeal.

Wood's Athenæa, and Dr. *Kennet's* Life of *Charles II.* both assert, that Dr. *Sandcroft* was made Archbishop at the Recommendation of the Duke of *York*. It is generally allowed, that it was none of his own seeking, but that he was sought for as a proper Person. However this Piece of secret History may have been set about, there seems little Probability in it. The Insinuation may be as old as his Preferment, and suited to the Cry of the Times, the Confusion of which is described by the King in his Declaration of *April 8. 1681*. “ Let
 “ not the restless Malice of ill Men, who are
 “ labouring to poison our People, some out of
 “ Fondness of their old beloved Commonwealth
 “ Principles, and some out of Anger at their
 “ being

“ being disappointed in the particular Designs they
“ had for the Accomplishment of their own Ambition and Greatness, persuade any of our good
“ Subjects, that we intend to lay aside the Use of
“ Parliaments——”

The next Year was the Nation alarmed with the *Popish* Plot. Fear possessed one Part, and hurried them into extravagant Methods for Security: Design and Ambition led another to make use of the Pannick in promoting their Republican Schemes. It is surprizing that there should be so different Opinions about the Reality of the Thing. One would think it depended altogether upon the Proof, or the Credit of those who proved it. And that People endued with the same Number of Eyes should see, or pretend to see, so differently with them, is strange.

The Bishop of *Sarum* drops it in his Account of a Conference with the King on the Year 1678.
“ I waited often on him all the Month of *December*.
“ He came to me at *Chiffinck*’s, a Page of the Back
“ Stairs; and kept the Time he assigned to a Minute. He was alone, and talk’d much and very
“ freely with me. We agreed in one Thing, that
“ the greatest Part of the Evidence was a Contrivance. But he suspected some had set on *Oates*,
“ and instructed him: And he named the Earl of
“ *Shaftsbury*. I was of another Mind. I thought
“ the many gross Things in his Narrative shewed,
“ there was no abler Head than *Oates* or *Tongue*
“ in the framing it: And *Oates* in his first Story
“ had covered the Duke, and the Ministers so
“ much, that from thence it seemed clear, that
“ Lord *Shaftsbury* had no Hand in it, who hated
“ them much more than he did Popery.”

It is startling to find in this Author a Determination against the avowed Opinion of all his Party,
in

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in this Article of the Plot, and one more of the Earl of *Essex*.

He tells us upon the Death of Sir *Edmondbury Godfrey*, that “ *Prance* did also swear that a Servant of the Lord *Powis* had told him, that there was one in their Family who had undertaken to kill the King, but that some Days after he told him, they were now gone off from that Design. It look’d very strange, and added no Credit to his other Evidence, that the *Papists* should be thus talking of killing the King, as if it had been a common Piece of News. *But there are Seasons of believing, as well as of disbelieving*: and believing was then so much in Season, that Improbabilities or Inconsistencies were little considered. Nor was it safe so much as to make Reflexions on them. That was the blasting of the Plot, and disparaging the King’s Evidence. Tho’ indeed *Oates* and *Bedlow* did, by their Behaviour, detract more from their own Credit, than all their Enemies could have done. The former talk’d of all Persons with insufferable Insolence: And the other was a scandalous Libertine in his whole Deportment.”

The Bishop of *Peterburgh* from *Welwood’s* Memoirs gives us this, * “ That there was at that Time a *Popish* Plot, and that there always had been one since the *Reformation*, to support, if not restore the *Romish Religion* in *England*, scarce any body calls in question. How far the near Prospect of a *Popish Successor* ripen’d the Hopes, and gave new Vigour to the Designs of that Party, and what Methods they were then upon to bring those Designs about, *Coleman’s* Letters alone, without any other concurring Evidence, are more than sufficient to put the Matter out of

* Life of K. *Charles II.* p. 351.

“ Doubt.

“ Doubt. But what Superstructure might have
“ been afterwards built upon an unquestionable
“ Foundation, and how far some of the *Witnesses*
“ of that *Plot* might come to darken Truth by
“ subsequent Additions of their own, must be
“ deferred to the *Great Account*, to be made be-
“ fore a *Higher Tribunal*. And till then a great
“ Part of the *Papish Plot*, as it was then sworn to,
“ will, in all Probability, lie *among the darkest*
“ *Scenes of our English History*.”

In what Part of the Globe do these Instructors of Posterity suppose their Readers to be born? Is there a Race of Mankind so stupid as to be edified with this?

The Distinction is just, between a general Wish or Readiness to promote a Thing, and an actual Engagement to bring it about by this or that Action. What then is the Use of this Distinction, but to leave us as wise as we were before? Admitting the first, that a Plot was wished for; this is no Proof that a Conspiracy was entered into. The Witnesses who prove this Conspiracy are Men to whom we can give no Credit; yet we will believe what they say!

To tell us, the Truth must be referred to the *Great Account*, and to a *Higher Tribunal*, is to say, those that suffered for it were unjustly punished. For, by all the Laws in the World, till a Thing is proved, it is but *suspected*. And will a Jury answer hanging on *Suspicion* at a *Higher Tribunal*? This had been proper Doctrine for Juries; That what they can't believe upon the Credit of the Evidence, they ought to leave to the *Great Account*, and the *Higher Tribunal*.

This is like the Doctrine of another Author often cited in the Margin of the Bishop of *Peterburgh's History*; who, defending the *Republican*

F Scheme

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Scheme against *Charles I.* says, he admits his Adversaries Principle, that he was accountable only to God, and therefore *he was sent thither to give his Account.*

One would think, *Great Accounts*, and *Higher Tribunals* were talk'd of but for Form sake, as Expletives to Discourse, by which nothing more is meant than by swearing in common Conversation. If the Jury cannot credit the Evidence, what have they to do but to acquit the Prisoner? If we make ourselves Judges and Juries at this Distance of Time, we cannot alter the Nature of the Evidence then given. And if that Evidence to us appears full of *Improbabilities* and *Inconsistencies*, and the *Behaviour of the Witnesses detracts from their Credit*, what have we to do but to believe the accused Person innocent, till better Proof arises?

What have we to do to puzzle Causes for Posterity? To leave Things *in equilibrio*, which, candidly judged of, have so much greater Probability one Way than the other? Why must we justify the malicious, at least the erroneous Proceedings of Men in Fright or Passion, by representing the Truth so hard to find out? And make a Precedent for those that come after us, to judge without Proof, or, which comes to the same, such as we give no Credit to?

The Inconsistency is too gross to pass but by Nursery Fires, if we take *Oates's* last Narrative for Truth, which he wrote within these Forty Years: * 'Tis dedicated to King *James II.* in *France*. He tells him, "*his Brother was in the whole Plot, but that Part of it which concerned his own Life.*"

* *Eikon Basilice Deutera.*

Archbishop of CANTERBURY. 67

This is coming into Dr. *Welwood's* Scheme; That the whole was no more than Readiness to enter into a Plot; which *Coleman's* Letters alone were brought to prove. This ought not to be call'd *Unriddling* the Matter, for it was too plain to have any thing of Riddle in it. The Readiness for a Plot being admitted, the Proof of one formally concerted drops; if what follows out of the Bishop's History of his own Times be considered: * “ *Oates* and *Bedlow* swore against “ *Grove* and *Pickering*, that they undertook to “ shoot the King at *Windfor*; that *Grove* was “ to have 1500 *l.* for it; and that *Pickering* chose “ Thirty thousand Masses, which, at a Shilling a “ Mass, amounted to the same Sum: That they “ attempted it three several Times with a Pistol: “ Once the Flint was loose: At another Time “ there was no Powder in the Pan: And the “ third Time the Pistol was charged only with “ Bullets. This was strange Stuff. But all was “ imputed to a special Providence of God: And “ the whole Evidence was believed. So they were “ convicted, condemned, and executed. But “ they denied to the last every Particular that was “ sworn against them.

I shall add but one Passage more of the next Page; where the Author is speaking of *Dugdale*, “ who was Evidence against Lord *Stafford*: “ But “ he added a strange Story to this, which he “ said *Evers* told him afterwards; That the “ Duke had sent to *Coleman*, when he was in “ *Newgate*, to persuade him to discover nothing; “ and desiring to know of him, whether he had “ ever discovered their Designs to any other “ Person; and that *Coleman* sent back Answer,

* Trial of three Jesuits, and *Grove* and *Pickering*.

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“ that he had spoke of them to *Godfrey*, but to
 “ no other Man; upon which the Duke gave
 “ Order to kill him. This was never made pub-
 “ lick till the Lord *Stafford's* Trial; and I was
 “ amazed to see such a Thing break out after
 “ so long a Silence. It looked like an Addition
 “ to *Dugdale's* first Evidence; tho' he had been
 “ noted for having brought out all his Disco-
 “ veries at once. The Earl of *Essex* told me,
 “ he swore it in his first Examination.”

Coleman told this to a Protestant Justice of Peace! But were not all the People hang'd upon a formed Design to murder the King? And is this defended at last by a general Readiness to enter into a Design? What is there now for Posterity to be in Doubt about? The Juries had two Things before them, to condemn upon insufficient Evidence, or to acquit the Prisoner. Ought not much to depend upon Character in these Cases? On the one hand, here are a few profligate Wretches swearing Men out of their Lives, with manifest *Improbabilities* and *Inconsistencies*: On the other, Men that have nothing to be objected to their Behaviour in Times past, shall be thought guilty of the most enormous Crimes, of which their Religion only is the Proof: Which Crimes too every one died denying. It is no greater Affront to our *Species* to suppose one Man capable of Perjury, than to suppose another capable of Parricide.

This Sentence of Dr. *Welwood's* already quoted, is without any Foundation that has yet appeared, and therefore ought not to be referred to a *Higher Tribunal*, which has not yet come before a *Lower*.
 “ What Superstructure might have been built
 “ upon an unquestionable Foundation, and how
 “ far some of the *Witnesses* of that *Plot* might

“ come

“ come to darken Truth by subsequent Addition of their own, must be deferred till the *Great Account*, to be made before a *Higher Tribunal*.”

What is all this but darkning Truth? But finding an Excuse for Subornation and Perjury? What is meant by an unquestionable Foundation, but a Foundation for Wishes? This must be call'd a Superstructure upon an unquestionable Foundation; which he knew was nothing else but Perjury founded upon an unquestionable Readiness in the People to hang any Man that was Popishly affected.

Forging a Plot is Superstructure, and subsequent Addition! Did ever any Man before find this Distinction in a Knight of the Post? Half is credible, because from the Principles of some People one might imagine they would be concerned in such an Attempt; the other half, too gross to be admitted, is rejected, as foisted in on purpose to disparage and overload the Truth. What Proof has been given of a Witness hired to ruin his Evidence, by adding an incredible Part to it? Perjury once proved disables a Man from giving Evidence. Why should not Perjury once supposed do the same, when we are but Supposing; when we are passing Judgment upon what was acted before our own Time?

This *Jargon* in the room of Argument; this playing with Words; this proving Things from Prepossession and Prejudice, brings us just where we were before, to that humble Confession of the Bishop of *Sarum*; *That there are Seasons of Believing, as well as of Disbelieving*. That is to say, Men follow as they are led; but they are pleased with a *Bell-weather* of their own chusing.

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In other Cases the Authority of a Magistrate, a Parent, a Master shall be disputed. The Expediency of their Commands must be visible before they gain our Obedience: Whilst an artful Persuader hath them at his Beck, and draws them into those Actions that prove, they believe every thing they hear, nothing they see.

The Reason is plain; Mankind are governed by their Fears. And whoever hath the Dexterity to shew them their Danger, shall have the good Luck to prescribe the Remedy. A dextrous Leader believes for the Herd. He is a Political Godfather, speaks for them all, and they ratify his Engagements.

Hence may be traced their Pleas for Conscience. The Leaders Opinion governs theirs; and it becomes a Point of Conscience to be afraid of whatever he suggests to be dangerous. And when a Man pleads his own Conscience, making indifferent Things sinful, only because they are commanded, he means his Leader's Conscience: And so may with some Modesty insist upon his Plea, because he has shewn a Deference to his Leader's Authority. He is not obstinate, because he depends upon the Judgment of those he takes to be wiser than himself.

The only Error is, that he will chuse a Leader for himself; and throws off him that God and Nature have appointed. Whatever is pretended of the Liberty of Judging, in Cases where Men have no Talents to judge, the Dispute is only, who shall judge for them: Whether Authority or Inclination; whether a Father or a Friend. The Man himself has no Choice, who either has no Understanding of the Thing in Dispute, or gives up his Understanding to somebody he has an Opinion will direct it right.

To

To what an unfortunate State is Mankind reduced, when Liberty makes him a Slave? When the artful Insinuations of an interested Person lay an Embargo upon his stated Obedience, and give him up to the wild Fancies of mad or knavish Advisers? When he is drawn in to the Commission of Robbery and Murder to promote some pious End, and is made himself Party to those Crimes his Zeal engaged him to prevent?

Our Histories seem to be written either for Design, or Profit. The latter Inducement may sometimes comprehend the other. It were a good Wish, they might be compiled rather for the Profit of the Reader than the Writer; I mean, for his Edification. There is so much of another kind in some of them, that a well-intended Romance is preferable. Diverting is a grand Point in some: Corrupting in others. Nor is the Point of Diversion always managed without Offence. There are frequently Stories told tending to the unsettling Men from Principles, and filling their Heads with such Amusements as prepare them for such Impressions as may prove to their great Disadvantage.

I can't conceive the Use of that History of *Second-sight* relating to *Charles I.* and Archbishop *Spotswood*, with which the third Volume of *English History* begins, but to send Girls to a Fortune-teller. * “ In 1603 there was such an Augury “ made of his (*Charles I.*) future Greatness, as “ deserves to be here related. When his Royal “ Father King *James* was preparing for his Re- “ move to the Throne of *England*, a certain old “ Laird of the *Highlands* came to take his so- “ lemn Leave of the Court, and was for that

* Bishop of *Peterburgh*.

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“ Purpose admitted into the Bed-chamber, where
 “ he found himself in the Presence of his Ma-
 “ jesty, the Queen, and Royal Children. He
 “ addressed himself to the King with a long deal
 “ of sage Advice, and affectionate Wishes. He
 “ then, overlooking Prince *Henry*, applied him-
 “ self directly to Duke *Charles*, and kiss’d his
 “ Hand with so much Ardency and Devoutness,
 “ as if he meant to pay some extraordinary Ho-
 “ nours to him. The King, to correct his (sup-
 “ posed) Mistake, seem’d to take him off, and
 “ to direct him to his elder Son, who, as Heir
 “ of the Crown, had a Title to his first and greatest
 “ Respect and Observance. But the antient Laird
 “ would not be guided, nor diverted from his
 “ earnest Applications to the little Duke; and
 “ said, *He was not mistaken; he knew to whom he*
 “ *addressed himself: This Child, whom he now saw*
 “ *in his Nurse’s Arms, should be greater than his*
 “ *elder Brother, and should convey his Father’s*
 “ *Name and Titles to succeeding Generations.* An
 “ Historian * observes, that this was then con-
 “ ceived to be Dotage; but the Event gave it
 “ the Credit of a Prophecy, and confirmed that
 “ Opinion, That some long experienced Souls in
 “ the World, before their dislodging, arrive to
 “ the Height of prophetick Spirits.”

What is this now but Dream or Fancy? Or rather, but a bold Pretence to know what the Company cannot contradict, and what, if no Part of it had happen’d right, would never have been remember’d? What have experienced Souls to shew for their Skill in Futurity more than other Souls? If it were put upon the Foot of Vision or Revelation, and that had its Vouchers, it might

* *Perinchief.*

claim some Credit. But the Experience gives it none, except that a younger may outlive an elder Brother. And the Author, were he alive, might be troubled in making out his Prophecy beyond one Generation.

Archbishop *Spotswood's* Oracle was indeed given out by a Woman, the proper Sex for that Work.

“ He was no sooner brought into the World, but
“ this remarkable Passage did accompany his
“ Birth: For among the rest that were present
“ (not ordinary Gossips, but Women of good
“ Note) there was one among them, who in a
“ sober, tho’ a prophetic Fit, taking the Child
“ in her Arms, call’d aloud to the rest, in these
“ or the like Terms; *You may all very well rejoice*
“ *at the Birth of this Child; for he will become the*
“ *Prop and Pillar of this Church, and the main and*
“ *chief Instrument in the defending of it.”*

In those difficult Times, when Jealousies were promoted between the King and the People; when the People were equally jealous of one another, was Dr. *Sandcroft* advanced to the Archbishopal Chair. Such was his Deportment in that high Station, as to give his Enemies no Pretence to defame him. As he had no temporary Views of his own; as his sole Care was to acquit himself as became the Man who presided in the Direction of Church Affairs, he kept clear of the Quarrels in which the Laity were engaged. In all the Struggles there were for obtaining Power, all the Arts of keeping it, all the Resentments of subverted Greatness, his Actions received no Influence or Biass, but were determined by his own Judgment.

Not a Vote of Consequence could pass in the House of Lords, but the Party against which the Bishops appeared were sure to lay the Blame on
that

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that Bench. They were accountable to nobody for their Votes; nor could justly be thought the only Persons in that honourable Assembly unfit to judge for themselves. How would it have look'd for them to have ask'd the Enemies of the Church, how they should give their Voice? Yet by the Complaints made against them thro' the whole Nation, by Appeals to the Populace, by spiriting the Rabble against the Office, as much as against the Men, those Patriots seem to have expected it.

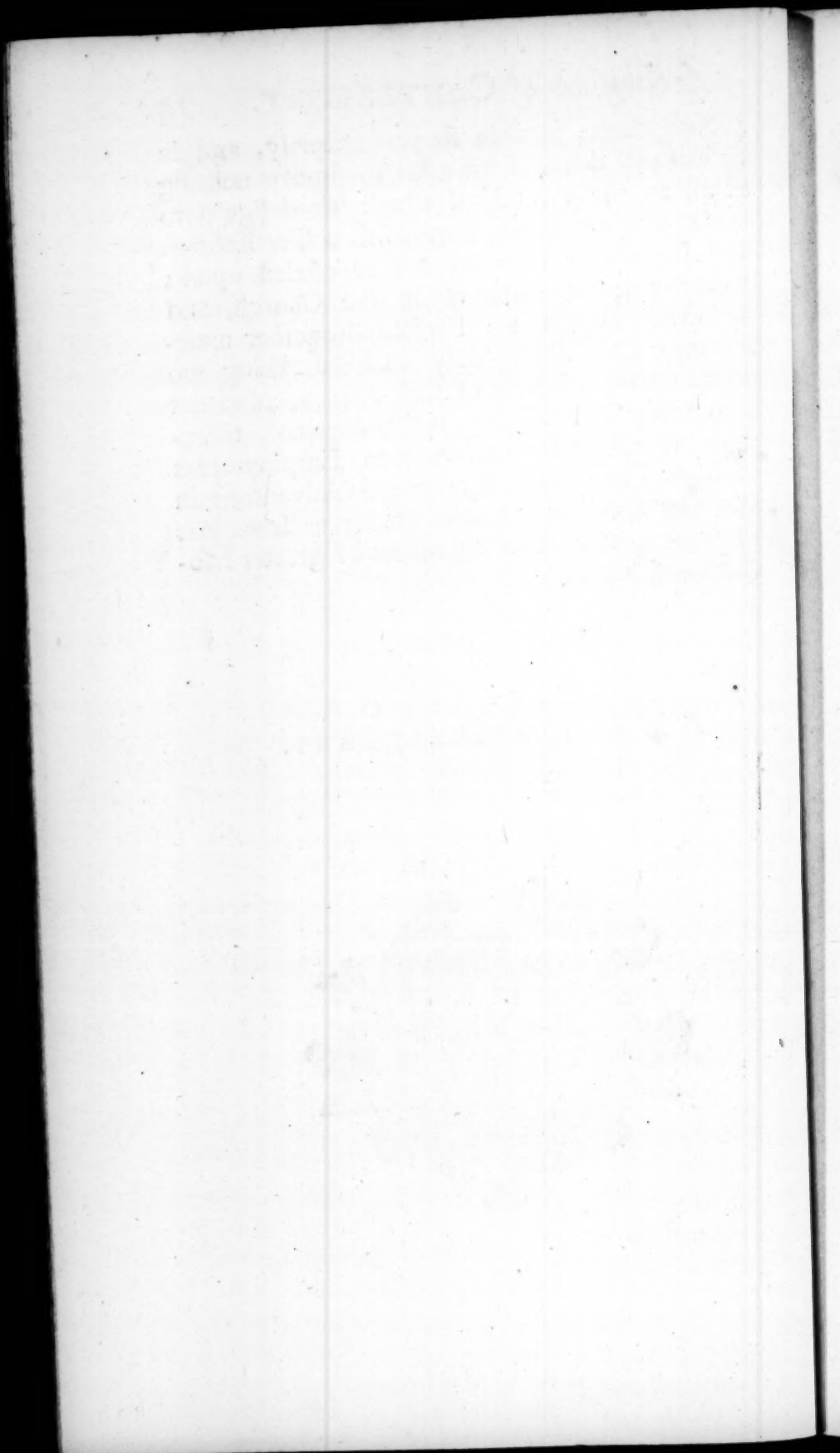
The Archbishop in his second Year set out some Directions in giving Testimonials for Holy Orders; strictly requiring the Persons who set their Hands to give in their Certificate upon Knowledge, not Hearsay. If those Letters were made use of in another Diocese than that where they were given, they were not to be received without Letters Dimissory of the Bishop, or other Ordinary of the Place, attesting in Writing the Ability, Honesty, and good Conversation of the Person commended.

The Introduction gives the Reasons of this Injunction; “Whereas the easy and promiscuous
“granting of *Letters Testimonial* (which is in itself
“a sacred Thing, and in the first Intention of
“great and very weighty Importance) is by the
“Lapse of Time, and the Corruption which by
“insensible Degrees is crept into the best Institu-
“tions, come to be, both in the Universities and
“elsewhere in the Dioceses, a Matter of meer
“Formality, a Piece of common Civility, scarce
“denied to any that ask it, and many times upon
“the Credit of the first Subscriber, attested by
“the rest, who have otherwise no Knowledge of
“the Person so adorned; or else, where more Con-
“science is made of bearing False-witness, even for

“ a Neighbour, is done so perfunctorily, and in
“ so low and dilate Terms, as to signify nothing
“ at all to the great End which 'tis design'd to
“ serve, and yet is sometimes with a like Easiness
“ and Remissness received and proceeded upon ;
“ whereby great Mischiefs in the Church, and
“ Scandals daily ensue ; Persons altogether unde-
“ serving, at least not duly qualified, being too
“ often, upon the Credit of such Papers, admitted
“ into Holy Orders, and, in Consequence, there-
“ upon thrusting themselves into Employments
“ of high Trust and Dignity and Advantage in
“ the Church, and by their numerous Intrusions
“ preventing and excluding others of greater Mo-
“ desty and Merit.”

END of the FIRST PART.





THE
L I V E S
OF THE
English BISHOPS

FROM THE
Restoration *to the* Revolution.

Fit to be Opposed to the
ASPERSIONS of some late *Writers*
of SECRET HISTORY.

To be Comprized in FIVE PARTS.

PART II.

Containing the remaining Part of the Life of
Archbp. SANDCROFT, and those of the Bishops
GRIFFITH, GLEHAM, BARROW, WM.
LLOYD, MORGAN, HUMPHRY LLOYD, and
CREIGHTON.

*O nimum cælo & pelago confise sereno,
Nudus in ignotâ, Palinure, jacebis arenâ.* Virg.

L O N D O N :

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M.DCC.XXXI.

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E R R A T A.

- P. 95. l. 12. r. Inuendo's
123. l. 7. r. had his Head.
127. l. 5. r. Præbendarii.



THE
L I V E S
OF THE
English BISHOPS
FROM THE
Restoration to the Revolution.

P A R T II.

The LIFE of Dr. SANDCROFT,
Archbishop of CANTERBURY,
Continued.



UR First Part ended with an Act of this most Reverend Prelate guarding the Honour of the Church. This begins with an affair of State in which he was concerned.

In the following year was the grand Debate in Parliament, how far the Bishops ought to Vote in the trial of a Peer of the Realm. The Nation was in a violent ferment. The Commons resolved upon methods to distress the King till they brought
G him

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him to give up his Ministers, who thwarted their designs, a Sacrifice to their Resentment. His honour must have been a part of that Sacrifice, which he would not prostitute to their Insults.

The question was not, Whether the Bishops should vote in the determination of Guilty and Not Guilty: But whether they should till the decisive time keep their places. This was called a right of Voting in Preliminaries. And it was possible, that in the Preliminaries the cause might be brought to an end.

Great odium fell upon the Bench for insisting on this latter point as a privilege of their Barony. Our secret Historians will have it, that they would have withdrawn, but the King desired them not. If we consider the force of Dr. *Stillington's* Argument, wrote at that time in defence of the Privilege in question, in opposition to the best and most learned Heads of the opposite opinion, we shall find reason to conclude the thing they demanded was their due. And if that was their due, why should they not be desirous of maintaining it? Why should they not exert that power the Constitution had entrusted them with? And stand in the gap against the outrageous efforts of blind Zeal and disappointed Ambition? And if they had given it up, they had also given it up for their Successors, and introduced an Innovation Posterity might curse them for. It is generally supposed a Clergyman *in equilibrio* will incline to the merciful side; which may be the reason so many have been Keepers and Chancellors. And if the Constitution hath left a *Reserve of Mercy* in a Body of Men, whose Character in great measure secures the prudent Use of it, it is to the Glory of that Constitution that provision is made against the fury of unexperienced Youth, and the insatiable malice of discarded Politicians.

So

So that upon the whole, whether the King asked it of them or not, 'tis the same thing. If they were shrinking from their Duty, he had a Right to demand they should assert their Power. He had seen so many endeavours to cramp and curtail the privileges both of the Crown and Mitre, from the hands of those very men who had formerly exposed both to envy by a pretended zeal for their Interest, that he was industrious to obstruct the avenues to their increase of Power, which upon the decline of their Interest or Fortune, would almost certainly be employed against him.

How could he be too jealous of those Incendiary Spirits, who took up every Cause against him? Who with greater diligence and hazard to themselves pursued the game of ruining a Nation's peace, than they did who at one time or other made themselves Masters of it by the Sword? A man indeed at the head of an Army, nay, a common Centinel in it, is under protection of the whole; the hazards he runs are but common, and without a total rout, sometimes not without a total Massacre of the Body, hath a chance to escape: Whilst a Conspirator is so near the Halter, that he shews more Resolution than the other, and courts those dangers from which he has, all things considered, little room to promise himself security.

The mention of this year 1679, cannot go without observing the recourse had to the old stratagem of singular use in the preceding reign: That of spiriting up the people to petition for what could not be obtained in Parliament. This was, for the turn, transforming the Constitution into a Democracy. When a popular Project would not go down with the House of Lords, application is made to the Original Contractors to petition for it. How ready the Petitioners were to insist upon their Right to be heard, and the Infallibility of
their

their Counfels, I need not fay. The King found it neceffary to fend out a Proclamation againft *Petitioning*. They knew how to interpret *Vox Populi Vox Dei*, and would probably have been blown up to a pitch higher than *Petitioning*. They petition'd *for the fitting of the Parliament, as highly neceffary for the Safety of his Majefty's Perfon*. They would not trust him with the care even of his own fafety. This was tying him in his bed, and Phyficking him in a very Arbitrary manner. They defired him to return to his Keepers, which was not much better than faying he was —

This *Petitioning* has done mighty things. What Power or Potentate hath come up to its Mark? It took off the head of a Monarch the moft merciful that ever afcended a throne, and involved a great part of the People in his blood: A Prince whose natural Compaffion difarmed him of Revenge, when Juftice demanded it fhould be exerted on his Enemies, for the prefervation of his Friends: A Father, who to oblige his froward Children, as far as human means are to be confidered, ruined himfelf and the dutiful part of his Family.

Its force was now to be tried upon his Son, who had experience enough to hate it.

The men of *Forty-one* did in this fenfe turn their Spears into Pruning-hooks. They had done their Work by Petitions, yet treated this ufeul Tool of theirs in a rougher manner than the King doth this of 1679.

Sir *William Dugdale* * faith, “ That whereas
 “ the *Buckinghamfhire* men were the firft of all
 “ the Counties of this Kingdom that came in a
 “ tumultuous manner to *Westminfter*, Jan. 11.
 “ 1641. with a Petition in the behalf of the Lord

* Short View of the late Troubles in England, p. 591.

“ *Kimbolton* and the Five Members (which gave
“ countenance to the many exorbitant practices
“ that ensued) and had Thanks returned them
“ by the Two Houses: So were they the first
“ County that attempted to petition for Peace:
“ But coming towards *Uxbridge* in great numbers
“ for that purpose, were by Authority of the
“ Commissioners there from those at *Westminster*,
“ met by a Regiment of Horse, and forced to
“ return home with their Petition. Sir *John*
“ *Laurence*, one of the principal of them, with
“ others, being sent up to *Westminster*, and com-
“ mitted to prison for going about to exhibit such
“ a *Malignant Petition*, as they call’d it.”

Every thing, ’tis plain, has its day: So little regard is had to the Inclination of the People, even by the Creatures of that People who raised them upon the ruin of the Nation.

The freedom Historiographers take with King *Charles* his Bench of Bishops, and the rest of the Orthodox Clergy, is intolerable. If those that have since fill’d some of their places have taken upon them to represent their Predecessors to Posterity in so bad a light, it is to be hoped Posterity will at least forgive a Defence which Truth and Justice requires, tho’ it wounds the Aggressors. If a man’s high Station entitles him to a greater share of credit, he ought to be the more exact in that upon which he stakes his honour. And, if it be thought too great presumption in an Inferior to pass sentence on their Works, the blame will cease when it is considered as a proper Apology for the Dead, which no Law or Custom has forbid.

The History of England writ by a Learned and Impartial hand, I take the liberty to attribute to the late Bishop of *Peterburg*, not only from common Fame, but from the Writer of his life. I

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with I could have seen it contradicted there. As beautiful as the Fabrick is, if I may wish, it shall be for the fame of *Herostatus* rather than that of the Builder.

Who can look at those pages without detestation? * without believing himself at the *Waters of Babylon*? The Bishops are said to have *distinguished themselves of the Duke's Party*. The Clergy *ran into such high notions of Passive Obedience and Unbounded Prerogative, that they really gave a great advantage to the Papists*.

A little above, *They pretended to be more afraid of a Republick than of a Popish Successor*.

I can't but say the worst name the Churchmen are call'd by in this page, is not the Author's own, but modestly quoted from *Du Moulin*; but he needed not to have midwived it into the World, if he had not a mind to make the most of it. "Several Bishops and Doctors of the Church of England, as Dr. Lloyd, Dr. Tillotson, Dr. Stillingfleet, Dr. Patrick, that are acknowledged by the Nonconformists to be Persons of great Learning, Worth, and Piety, but who are extreme Admirers of the Episcopacy of England and all its Consequences; and who have also preferred its Government to all other Establishments in Europe, have by an unlucky accident contributed more towards the reputation of the *English Hierarchy* and its Practices, and towards the perpetuating the feuds and quarrels between the Conformists and Nonconformists, than it has been possible for any other Corrupted Party to do by all their Irregularities and Advances towards *Rome*."

I shall for some time watch the Advertisements of the News-Papers in hopes of finding, from some

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Learned and Impartial Hand, an Assurance, that *Oates* or *Touchin* foisted in this Sheet. 'Tis possible I may be under a necessity of asking pardon for meddling with a sentence never designed to be understood. Yet in the concluding stroke if I am mistaken, many a well-meaning Reader may be so too, and take this *Corrupted Party by their Irregularities advancing towards Rome*, to be that Venerable body of men, who have (the present Age always excepted) shined the brightest of any the Nation has produced. It were proper for these Authors to *advance towards Rome*, and get a lift by the *Doctrine of Intention* to keep them from being made very free with by Posterity.

When I see the Pictures of *Charles* the first and his Sons stuck into these sheets, to be look'd at in such company; in such a den of Trash and Slander, pardon, gentle Reader, a homely comparison; I am put in mind of a place where Faces drawn for contempt and derision are usually pasted up. And I implore the aid of courteous Posterity, to put the Heads into their proper frames, and to treat the Commentaries as other Quacks Bills.

Is there nobody left alive to expound upon this Text? Nobody that will inform us what is meant by the *Consequences of the Episcopacy of England*, *The Practices of the English Hierarchy*! That two such *Learned and Impartial Hands* should club for this! One had been enough for one Age to boast of.

But I had forgot that I was in the *Augustan Age*. Here's *French* fustian faced with *English* lawn.

O & præsidium & dulce decus meum!

One might go on with *Horace*, who perhaps had a *Highland* view at a great Author;

— — — *mox reficit rates*
Quassas, indocilis pauperiem pati.

Living in an age of Bubbles, I was vain enough to expect a Project for swearing Authors as well as Midwives, who are indeed a sort of Midwives. But finding one voluntier *Affidavit* in a certain Preface * knock'd to pieces by the Inventer as an useles machine, I made over all my hopes, and put them into the *impartial hands* of Posterity.

The Clergy pretended to be more afraid of a Republick than of a Popish Successor! Here's an end of Moderation, of Liberty of Conscience. Not a tricking Politician, or sniveling Hypocrite meets with such quarter as the venerable Bench. Their fighting and sobbing whilst they breathed Parricide and Plunder, had many a tender epithet bestowed upon it. But the Clergy must be Pretenders. These can't be deluded, frightened, imposed upon: But are represented with the Devil at their elbow, Pretending to believe a lye. Must a man be charged with fondness for Popery, because he doth not consult with Leathern aprons and Coffee-House Patriots how to keep it out? The Clergy of those days knew what to be afraid of, as well as those that censure them, and placed their fears upon as proper an object. When the Censurers have shewn the Courage and Constancy of the ejected Loyalists, let them teach 'em fears. Let them shew better proofs of defying those that could and did *kill the body*, and *impartial* Posterity will give them a Verdict. Is it not enough to paint them tools to Papists and to Popery? To give the world room to believe the smart of Republican Scorpions made them too little afraid

* History of his own Times.

of Popish Whips, which yet they had not felt? But their Fears must be pretended! This is true primitive persecution, to dress them up in skins of wild beasts, then set the Dogs to worry them.

Had these great Censors died some Years sooner, it had been at least better for themselves: Death surely owed them a shame, to neglect them till they had the mortification to see their schemes exploded: To see with their own eyes, the men whom they had traduced for Hypocrites and Time-servers, for being of the *Duke's Party*, and advancing towards *Rome*, making the firmest stand against the nearer approaches of Popery, when 'tis well known that firmness was wanting somewhere else.

If a good Name is better *than precious Ointment*, better as it is an inducement to those that come after to follow an amiable pattern; this sort of purloining shews a double guilt, injuring both the Dead and Living. If the demolishing even a material Building, contrived and dedicated for pious uses, is declared Sacrilege, and generally unfortunate to the Invader, of how deep a dye must we imagine the crime to be, of disrobing men of Probity and Vertue? Their business in the World was but to keep from the Pollutions of it; to erect an example fit for the imitation of Posterity. He that for sport or envy, or other sinister design pulls this down, strikes at Probity and Vertue itself. What account will be made of a Deity which has no Worshippers? Giving this list to Atheists and Free-thinkers is surely more than was considered at setting out. These are pleased enough with the Levellers of Vertue; with those that expatiate upon human Corruption; who instead of covering the weakness and dotage to which the frame is exposed, are magnifying even these into craft and malice.

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This sort of Sacrilege, for so I shall ask leave to call it, makes the crime accumulative, and every day increasing by the pattern of liberty it sets to future Writers. The Friends of it are in Interest bound to join my Wishes, that Posterity may set fire to this Heathen Temple, and by that incense stop the plague and the guilt from extending farther.

The Clergy ran into high notions of Passive Obedience and unbounded Prerogative.

Who is it that lays this to their charge, but He who translated, dedicated, and applied to *James II.* that high-strain'd Compliment, *Pliny's Panegyrick to Trajan*? He applauds his own fortune, superior to that of the *Roman* Orator, that he had a Christian Prince to speak to, deserving the most *unbounded* praise.

One would have thought the Author of this should have been the last man in the World an *Accuser of his Brethren*, who in this very performance upon *Pliny* hath outstript all that preach'd or wrote. He could have found an excuse even for this as well as for his remarkable Funeral Sermon, that he did it, as the Writer of his Life tells us, at the desire of the Bishop of *Salisbury*, then alive. After all, there's more room to lay this at the Door of the Lawyers, and those of the best note, than at the door of the Clergy. Interpretation of the Laws is properly the business of Lawyers; and, if there were any mistakes of this kind propagated, the Clergy should have the least share of the blame, when they referred themselves to that Body, who were better instructed to pronounce upon the matter.

Doth a fountain send forth at the same place sweet water and bitter? * What is sweeter than *Pliny*, what bitterer than this Arraignment of the Clergy?

* James iii. 11.

Here are *high Notions of Passive Obedience and Unbounded Prerogative* put together. What he means by *Passive Obedience* every one knows, but *Unbounded Prerogative* wants a little Comment. In the obvious sense of the words, he means, that the Clergy ran into high Notions of Despotic, Arbitrary Power, as the Prerogative of the Crown. But where are these Notions to be found in any of their Writings? Should not so heavy a load have something to carry it down to Posterity besides Hearsay? I have never seen any thing to this purpose; That the Crown was discharged from abiding by those Boundaries it had set to itself for the sake of the People: That the Concessions and Privileges granted to the Subjects, declared and ratified in form of Law, had no binding power, or that they were ever cancelled.

A man that's accused of setting up unbounded Prerogative, should have this shewed against him, or the charge comes to no more than the *Scots Law* calls *Leising-making*. If by *Notions* is meant Private Opinion, how came the Accuser to know it? If these Notions have been vented, there is room enough for proof. If this be an *Impartial Hand*, it must be understood, Not *partial* even to itself: Having thus in the face of the Sun exposed itself by detraction and false witness; laying itself open to the contempt and abhorrence of Mankind.

If we are here said to be accusing the Dead, it may be answered, we are defending the Dead; Those who were Dead when they were charged by the *Impartial Hand*, whose Lives had taken off the Aspersions of their enemies, and proved before the *Impartial History* was wrote, the Accusations ill-grounded and false.

As to *Passive Obedience*, I never knew but one sort of it. And that is fully laid down in the printed Letter of Dr. *Tillotson* to the Lord *Ruffel* in *Newgate*,

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gate, quoted in the Impartial History, page 401. dated July 20. 1683. If the Clergy have explain'd it otherwise, or carried it higher than this Letter has done, I give up the Cause.

Why then is such a load laid upon a body of men, for saying no more than others have said, and, for what appears, nothing but what others have thought to their dying day, or we might have expected to see it retracted? Did ever Equity and Justice pass so severe a Sentence without any proof at all? What do dying men mean to build up such Monuments for themselves, which must carry odium to succeeding generations? *Non omnis moriar*, is but small comfort to him, whose Friends must with the same heavy Tomb might crush his memory.

Upon the year 1681. We have the Bishops again heavily accused, and Speeches of some Members of the House of Commons recited, in which their Politicks are condemned *. One particularly saith, — *But I am Jealous there is some over-ruling Power got in amongst them, something answerable to that of a Popish Successor in the State.*

Here's a Gentleman's Jealousy recorded against the Governors of the Church. Had this Jealousy been, by Acts of these Governors afterwards, proved well founded, there might have been some pretence for introducing the Speech. But when time had shewed how little ground there was for this Jealousy, what is this but to blacken and libel the innocent?

The Confirmation of this Jealousy, I find in the Notes of the *Fidus Achates*; Du Moulin did “ un-
“ charitably declare, that the zeal and fervor of
“ the prevailing corrupt Church-party in England
“ at this present juncture of time, in writing so

* Life of Charles II. by Bp. of Peterborough, p. 382.

“ many

“ many Books against the Papists, and standing
“ up so stoutly against the horrid attempt upon the
“ King’s most sacred life, and introducing of
“ Popery, and hearkening to some terms of Re-
“ conciliation with the Nonconformists, to make
“ the opposition stronger against the Papists, does
“ no way seem to be the effect of a Christian
“ Moderation, but a mere worldly Interest, and
“ the goodness of a stubborn Boy, just so long
“ as the Rod is over his back.”

Would not any man take these two confederated zealots to be talking in their sleep? Must such Dreams as these be imposed upon Mankind? One of them introduceth t’other as uncharitable. What then doth he quote his Rhapsody for, but in hopes some of his Readers will think the reflection just? This is against the *Black Art*, to be an Incendiary in disguise; To set mens character on fire, and plead he borrow’d the Candle.

If a stranger were to guess how this Work was compiled, and the rest of the same sort; how these Packs, Chests, Hogsheds of Libel and Slander came together from all quarters, he would believe the Undertaker to be a wholesale Trader, into whose Warehouse was brought the product of all the Craft and Mystery of the Nation. The Master had not, perhaps, leisure, or concern enough to inquire into the several sorts of his goods, but took in all that came, counterfeit, damaged, or run, strayed, or stolen. These yielding profit from his Country Chaps, filled his Coffers, and raised his Credit, whilst Journeymen and Underpullers did all the business, the Master’s name only set to the printed Bills, vouching his Wares to be Neat and Good.

Some laborious *Amanuensis* seems to have had the direction of the whole, whose zeal for the cause procured him an intire confidence. And I
can’t

can't but think him pitch'd upon, as in a more proper dress, to search after the *Cabbala* of Informers, Evidences, Ballad-makers, whose abode is obscure and dirty, than for a clean and venerable habit to have been soil'd in so fordid an employment.

Can one help thinking of the *Molten Calf*, the people crowding in with their Rarities to equip this Idol of theirs? Here's the furniture of the Ears of their Wives, their Sons, and their Daughters, to make up a heavy beast, admired for the richness of his composition.

Upon the next year * *Julian Johnson* is introduced with his Budget, though in a Libel against *Gilbert Bishop of Sarum*: " I have not forgot my
 " Preacher, who said, that *Judgment began at the*
 " *House of God*, when the Bishops were sent to the
 " Tower: Whereas I know that it began at the
 " House of God when *Stephen Colledge* was mur-
 " ther'd, who suffer'd more for the Protestant
 " Religion, and his Country, than all the Bishops,
 " either in or out of the Tower, and than the
 " whole Clergy of *England* put together, and left
 " a dying Speech which outweighs their Sermons."

Our *Impartial Historian* must not pass unremark'd at a place † where he is so fair as to bring proof for what he says. " Under the impulse of this zeal,
 " they" (the Churchmen) " carried the Prin-
 " ciples of Prerogative and Subjection, to a much
 " higher degree than their Forefathers had ever
 " thought of, or than they themselves could ever
 " practice. Sermons and Discourses were full of
 " those flaming notions; and especially the Uni-
 " versity of *Oxford* made a warm Decree, drawn up
 " in *Latin* by the Professor of Divinity, passed in

* Life of K. *Charles II.* p. 390. Notes on Pastoral Letter.

† Page 410.

“ Convocation, and presented to his Majesty in
“ *English.* ”

This is recited in *English* immediately after. No proof is given to support this charge upon the Sermons and Discourses. But as the charge goes on upon the Decree with, *especially*, I am content to join issue here, and to suppose the Sermons as high as the Decree.

In this Decree, all I find is, Twenty-seven Propositions condemned, which are Impious or Enthusiastical, tending to blow up to Confusion and Rebellion. The Decree hath these words, “ The Propositions are false, seditious, impious, “ most of them heretical, and blasphemous, infamous to Christian Religion, destructive of “ all Government in Church and State.” The Duty required by the Decree to be paid to Princes, is expressed altogether in the words of Scripture, except one Sentence to assert, there is no State or Order of Men exempted from it.

What is there in this that a Christian would not make a voluntary declaration of his assent to? It is certainly with very little thought condemned by our *Learned and Impartial Hand*: *First its drawn up by a single person.* Are not all things of that kind so drawn by Order for the Members to judge of? Next, *it was imposed upon a Convocation by Surprise.* Is a Man surprized if he were met upon the Road, and ask’d whether The Commandments are to be observed? “ Yet, *saieth our Author*, there was “ this Justice due to it at the Revolution, that it “ should then have been openly adhered to, or as “ openly retracted and condemned.”

At whom is this thrown? Let any man now judge whether the Conclusion hath not much more in it than the Premises: Whether he has supported this charge upon the Churchmen and upon the University, by the proof he has brought, even
where

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where he pretended to bring proof, except it be in a boyish Distich, which was made in this Century, to ridicule a Vote then given for a Member of Parliame^{nt}. This an Historian ought to know, and very probably did know, but it made the better Jest where it stands.

An Author that hath not kept himself out of the Jest Book, should not make so free with his Neighbours, by way of *Help to Discourse*. It's not unlike his putting *John Dyer* into his Commentaries for an *infamous News-Writer*, and *John's* returning it by the next Post, *that one Mr. — was taken up by the Inquisition somewhere in Italy, but 'twas pity it did not fall upon that Trimming Clergyman his Brother.*

I can't but observe, this Impartial hand brings in a Brother Historian *, asserting things just upon the same Hearsay evidence ; which would make one believe they had a Dispensation for promoting a Good End by any sort of Instruments. “ Many have reported, that Mr. *William Chaffinch*, Keeper of the King's Closet, and “ privy to all his secret Affairs, soon after the “ King's death, did shew to some choice Friends, “ a small and most private Chapel in *Whitehall*, “ annexed to the Closet, to which, as he declared, the King in his latter years was wont to “ go regularly, tho' secretly, to Mass.”

Many have reported that the thing was shewed to a few ! The Inventor of this Story, perhaps, told it at a Coffee-House ; The Politicians dispersed it ; The News-Gatherers picked it up : And by this time 'tis *meat for their Masters* the Historiographers, who are to instruct Posterity by such casts of their Offices, what to think of the Brains and Sincerity of two such Compilers.

* Page 418. *Eachard's Hist. of England.*

Let any man judge our *Impartial* Hand by the last borrowed Stroke upon *Charles II.* 'Tis a Libel, tho' pretending to give a Character. It has made him *Merciful, Good Natur'd*, for his last 24 years *Fortunate*; yet like *Tiberius* in many points, except *Cruelty, Jealousy, and unnatural Lusts.* "Nor is " this," saith *Impartiality*, "any reflection upon " the memory of *King Charles.*"

About this time Archbishop *Sandcroft* suspended Dr. *Wood*, Bishop of *Litchfield* and *Coventry*, for neglecting his Diocese, and residing out of it.

Whether he actually suspended Dr. *Barlow*, Bishop of *Lincoln*, or was proceeding to do it, I do not find. But he gave Dr. *White*, Bishop of *Peterborough*, commission to visit the whole, or a part of that large Diocese. A part of it he did certainly visit, and in his Visitation confirmed, but I can't say whether he went through the whole.

It appears also from the Bishop of *Rochester's* Defence which he made for himself, written to the Earl of *Dorset* 1688, That at the time the Ecclesiastical Commission came out, he was at *Salisbury* holding an *Archiepiscopal* Visitation with the Bishop of *Chester*.

This vigilant provision of the Archbishop little agrees with that indolence and ositancy attributed to him by my Lord of *Sarum*. He seems however to allow something good in him at *King Charles* his death, if it be not brought in to introduce an ill-natur'd Story, a Story contradicted from better Authority. " *Sandcroft* made a very weighty exhortation to him, in which he used a good deal " of freedom, which he said was necessary, since " he was going to be judged by one who was no " Respector of Persons. To him the King made " no answer neither? nor yet to *Ken*, though " the most in favour with him of all the Bishops. " Some imputed this to an insensibility, of which

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“ too visible an instance appeared, since Lady
 “ *Portsmouth* sat in the bed taking care of him,
 “ as a Wife of a Husband.”

One would have wonder'd to see so unusual a Compliment paid to the Archbishop, if something had not been thrown in as a foundation for people to reflect upon his easiness to suffer the Woman there. So that the first part was told for the sake of the latter. And this no man can dispute that allows it at the same time to be false. His Brother Intelligencer of *Peterborough*, has in his Notes *, given a quite contrary account of this matter, from a printed Life of Bishop *Ken*. It's probable he believed the account, or he would not have quoted it. At least a Candid Reader will be as apt to believe any Writer of that pious Prelate's Life, as those that defame him.

“ In the last sickness of King *Charles*, Bishop
 “ *Ken*, well knowing how much had been put off
 “ to that last point, and fearing the strength of
 “ his Distemper would give him but little time,
 “ gave a close attendance by the Royal Bed,
 “ without any intermission, at least for three
 “ whole days and nights, watching, at proper
 “ Intervals, to suggest pious and proper Thoughts
 “ and Ejaculations on so serious an occasion.
 “ In which time the Dutchess of *Portsmouth* coming
 “ into the room, the Bishop prevailed with his
 “ Majesty to have her removed, and took that
 “ occasion of representing the injury and injustice
 “ done to his Queen, so effectually, that his
 “ Majesty was induced to send for the Queen,
 “ and asking pardon, had the satisfaction of her
 “ forgiveness before he died.”

If the other story should be true, of the Dutchess sitting there when the Archbishop and

* Page 418. Life of K. *Charles* II.

Bishop *Ken* were present, the thing is easily answered, that the King's *Insensibility* was too great for them to desire her Removal.

But why might not the abovementioned Relation have been given in the *Renowned History*, for the reputation of the King and of the two Bishops, as well as the other, which at first sight is to the disparagement of all three.

Posterity are not thought worthy of Truth. It is to be kept from them like edged tools from Children, who may do hurt with it, and rip up some of those plausible *Inuendos*, so necessary to maintain a Cause and a Character. The Life, as referred to by Mr. *Echard*, was printed 1713, after which the Writer upon his own times lived. Such an Appealer to the *God of Truth*, one would have expected to see correct his Copy, and prevent mankind from falling into such a mistake. There is so much put out and put into the Copy, by interlineation and blotting, that this could hardly be forgot, if there had been inclination enough to set things right. At least the Editors had the opportunity both of seeing Bishop *Ken's* Life, and *Echard's* Quotation thence. But that would have been mutilating the Performance, and against the general end of writing it. Concealing Truth becomes Impartial Hands! Could he be ignorant of so remarkable a passage, who was acquainted even with the *Scullery Hole*? Who records the fat of the King's Intestines, wash'd in there by the neglect of his Servants. I am sick myself, and expect my Readers will be so too, with raking into such a fund of Scandal, as is to pass with us for History: Where Words have no Meaning, Candour and Truth are deserted, Hearsay, Prejudice, Gueffing indulged, and groundless Insinuations obtruded.

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To give every man his due, I must commend one thing in the late *History of the Stuarts* which I really thought I should not have found an opportunity of doing thro' the whole book: And that is, the frankness of the Author. I am aware that other people will call it Impudence. But I love to see a Man give warning of what he is about, that I may not be surprized. * He tells us, that *a Collection of Lampoons is very necessary for an Historian, that would write sincerely*: This he borrows from the *French*.

We have, as exactly as we could, traced the most remarkable publick Actions of Archbishop *Sandcroft*, thro' the reign of *Charles II.* together with the Reflexions made, and dispersed, upon his conduct. The first Accusation I find against him in the succeeding reign is from Bishop *Kennet*. † 'Tis observable, this is in the Notes, and, if the Title Page be true, these are an Improvement, and given only in the Second Edition.

So that the Reader is to look upon these as *Second Thoughts*. We have a kind of Proverb, *That these are best*. I don't find it true here, unless by *best* is meant, most to the purpose. Then indeed we may save the Proverb, if we imagine a piece of Defamation is better for consisting of a greater number of particulars. These Corrections and Additions, boasted of in these *Second Thoughts*, are according to some people's Understanding, so ill-judg'd a Performance, that all the Satirists in the Town could not have more effectually exposed the Author. Speaking of the King's Coronation; " There was an omission of the Sacrament, because " the King would not receive; this omission, not " to be avoided, was charged upon the Arch- " bishop, as a wilful departing from the antient

* Pag. 580.

† Life of K. *James II.* p. 424.

" form

“form and custom. But why should he offer what he knew would be contemptuously rejected? This omission is, however, said to have lain heavy on the spirits of Archbishop *Sandcroft*, who was afterward afraid of being “call’d into question for it.”

If the omission was not to be avoided, why are we told of its being charged upon the Archbishop? But *'tis said to have lain heavy on his spirits*: What doth he take the Archbishop's spirits to be made of, which an Accusation himself clears him of, should oppress? And surely with him is the *Dernier Resort*. Nobody will claim privilege of Defamation where this Author leaves off. If his *English* was designed to be understood, the following words, *who was afterwards afraid of being called into question for it*, are prædicated of his Grace upon his own affirmation, rather than the Hearsay that introduceth them. But I will not dispute about trifles, being in conscience bound to say, that after a long acquaintance with his Writings, I can no more depend upon his Assertion than the Hearsay he produces.

He was afraid of being called into question! By whom was he to be called into question? The King could not call him into question in any of his Courts; nor, can one imagine, out of them, for not doing what was out of his power to do.

Doth the Archbishop's Deportment, in that difficult Scene of Life in which he seems born to shew that Probity and Courage outshined Envy and Interest, give room for such abject views as men of lower genius would ascribe to it? Let every man act in his proper sphere; let every man be tried, as the Law allows him, by his Peers. If a man act upon Principle, as some People imagine the Archbishop did in the Coronation, let the Court appoint him Council. Let not an Advo-

cate appear to proclaim those fears his Character disowns.

This Author's opinion seems to be the Tribunal before which he was to be *called in question*; for no other had hardiness enough to do it, not so much, I believe, as to threaten it.

After all, what room is there for this descant? The Archbishop could not have given the King the Sacrament, tho' the King had consented to it. He knew him to be of another Communion, by his own profession. And it had been prostituting the Sacrament to Dissimulation and Hypocrisy both in Giver and Receiver. The Communion is the *bond of Peace and Charity*, the seal of admission to the privileges of the Church. Is a man to be admitted to the privileges of a Church in which he doth not own himself a Member? Is the sacred bond of Peace an Ensign to adorn Insincerity?

The design of receiving the Sacrament at the Coronation is, to shew the clearness of the King's Conscience at his entering upon the Government, and to give all possible demonstration of his purpose to govern according to Law. If so main a point of Sincerity be wanting as Communicating with a Church he is no Member of, of a Church whose Constitution he condemns, must discover, what stress is to be laid upon any security he by that Qualification pretends to give?

The Archbishop, 'tis plain, understood not Occasional Conformity; the Historiographer doth: Else the latter would not have put that answer in his Mouth. The reason, forsooth, why he did not offer it was, because it would have been refused! No; because it was not fit to be offered.

The Friends of this Archbishop have not thought his Conduct wanted explaining. For an enemy to explain it, would be a Judgment inflicted on his memory; if a fatal Indiscretion did not as a shadow

dow follow Impostors, and their ill-concerted Fa-
brick fall upon the Engineer.

Habit is, they say, a *second Nature*. It was so familiar to admit Communicants without objecting their incapacity, that the contrary practice seems wonderful. How can this be a test of Church-membership, if 'tis promiscuously dispensed to those that are of an opposite Communion, or of none at all? And whatever sanction Custom and Connivance may pretend, 'tis absurd to pronounce the Authoritative Absolution of the Church to such as profess a contempt of the Church and its Absolutions both. The power of binding and loosing was not committed to men but as a most sacred Trust. And if that exclusion from the Communion of the Church, which was once esteemed more dreadful than Death, to some appears not worth regarding, the loss of its terror may be in a great measure justly attributed to the easiness of admission; to the remissness of the Guardians of that sacred *Depositum*, conferring privileges on such as shewed not a due value for them.

Every year produces some Monster of an Author that thinks himself worth shewing: The uglier the better. We have a *History of the Stuartine Kings*, of such a kind as one would not touch but with a pair of Tongs; nor with them indeed, but to remove a Nuisance from the nostrils of mankind. He compliments himself, in his Preface, as the Cleanser of the *Augæan Stables*, having the Rubbish of Lord Clarendon's and Archdeacon Echard's Histories to remove, that he may make room for his own. He may indeed claim the honour, if such it be, of collecting the Ordure of Beasts, and cooking it to be Meat for Men. I might congratulate the two Historians lately mention'd, the Writer *on his own Times*, and the Im-

partial Hand, upon this appearance of their Fellow-Labourer.

It must be allowed by all his Readers, that his merit with the admirers of the other two can never come up to theirs. He has laboured, he has invented, he has retailed. But the condescension of the other is not to be overlooked: Who deserted their high station, and defiled themselves in *Plebeian* mud, that they might have something to throw at envied Greatness. He doth his Office in pleasing those that pay him. But it is a dirty Office:

— *Traſtent Fabrilis Fabri.*

He is indeed a more proper person to do the office of an Executioner than those of a cleaner employment. 'Tis treating the Monarchs of *England*, and Fathers of the Church, who were the Glory of the Country that produced them, tho' all their Disadvantages be weighed in with them, as they would do Knights of the Post. It would have been hard to find some years ago men of figure Volunteers to maim and mangle their betters: To cut off Ears, and slit Noses, to make them the aversion of mankind.

On the other hand, whence arises that delight in human breasts at such a sight? How comes the Crowd to be so great which attends these Executions? I can imagine but one reason for it, the antient propensity of Mankind to Idolatry. They are against their Superiors, because they appear with the Authority of God. It is natural for men to find fault with Appointments. Novelty is desirable. They would be the Contrivers of their own Happiness. Their Republican Scheme, founding Dominion in Original Contract, is lopping off a main branch of God's Sovereignty over men.

It

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It is setting up an Idol of their own against him. And that Idol is indeed *Nothing*; for the thing pretended was neither *Original* nor a *Contract*.

Supposing this to be the Constitution under which Man was left at the Creation, it is very little becoming the Wisdom of its Author. It suits much better with the Vanity of human Conceit: Because it could not support itself. How long will such a Constitution last? How long have any of these Schemes lasted in the World? Some perfect *Democracies* have indeed subsisted a great while. But with how much art and care have they been maintained against some or other that wanted to play the Monarch, and who at last prevailed over the liberties of that envied State? How many of these can we reckon up, except those of *Greece* and *Rome*? And what are these to the numerous instances of the other form?

The Objectors to Institution have nothing to urge but its imperfection: That 'tis liable to abuses. And which of their schemes is without? Which of them without a hundred times as many? Nay, if there were a *window* in Republican breasts, as once they wish'd in an Address, to convince a *Stuart* of their affection to him; there would certainly appear a Spirit of Dominion, an Inclination to be a Chief in the *Utopian* State, and perhaps to be *Trincalo*, a Viceroy over all the rest.

'Tis crying *Stinking Fish*, for our Age to recommend a *Republick*. The last Bargain of that kind is not yet out of our Noses. From whom did we learn our lesson but from our Grandfathers, who were jockeyed out of their Liberties under the *Serene* House of the *Stuarts* by Pretenders to Levelling? And what was this Levelling but getting uppermost? What was it but a single person trampling upon the Liberties he had fought, and preached, and prayed, and murdered for? What did his
glorious

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glorious Commonwealth come to, but the destruction of itself; in the exaltation of one of its Votaries to a more than Kingly greatness, tho' without the name?

But a *Tree to be desired to make one wise, to make us as Gods*, will be admired! Yet if we look at the Projectors of this consummate Happiness delineated for the good of Mankind, we shall have little reason to esteem them for any thing else but their great Judgment in Politicks. Have they shewed themselves in other relations the *Deliciae humani generis*? Have they recommended themselves as Fathers, Masters, Subjects, Neighbours? Have any of their good Deeds guaranty'd their title to the love of Mankind? Our popular Orators generally speak for themselves. Their good Wishes to their Neighbour and their own Interest are inseparable. Hope or Resentment are generally the spur to this practice of Declaiming.

There is in this *Calves-head Feast*, the *Stuartine History*, a flint now and then at the Archbishop. He is charged with having moved in Council, that the Declaration of *Charles II.* * of *April 8. 1681.* might be read in Churches. If this be the worst he could say, 'tis not much to the disadvantage of his Grace. Bishop *Burnet* is the first Author in whom I have seen it, from whom it is here quoted. He could not speak upon his own knowledge, unless he would call himself the Inventor of it. But he doth not with his Improver's assurance give it the name of *French*. "The Archbishop of *Canterbury* moved in Council, that this *French Memorial* might be read in all Churches and Chapels; and the *Minor Clergy* executed the order they received concerning it with singular delectation."

* Page 663.

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Bishop Kennet hath nothing of the Archbishop's motion: He saith, * "The Clergy paid a cheerful compliance to the reading it." This cheerfulness is improved into *delectation*. And this is really the performance of many a Writer, taking another man's sense, putting it in new cloaths, sometimes adding Lace and Embroidery, such as his Readers like best.

Bishop Burnet is, without dispute, one of the most lucky Authors of the Age. He never has occasion to mention a King or a Bishop but his memory furnishes him with something to make them ridiculous. This must have been at best but Hearsay, for he was not in Council. Nor was this the first time the Crown had sent to the Archbishop things to publish in the Church. As this Author is lucky, the *Stuartine* is so too; but his Judgment doth not keep pace with his zeal. He wanted a story for James II. sending the Bishops to the Tower, and he attributes it to the advice of *Stephen Lob*, who preached at a Meeting-house in *Fetter-Lane*. This mighty man hath in his Index and his Margin, "*Archbishop Sandcroft desires the Prayers of the Presbyterians.*" See the proof from himself in the page just mentioned: Writing to his Clergy, he exhorts them, "To have a very tender regard to our Brethren the Protestant Dissenters, to visit them at their houses, and to receive them kindly at their own. — In the last place, warmly and most affectionately to exhort them to join with us in daily fervent prayer to the God of Peace for an universal blessed Union of all Reformed Churches, both at home and abroad, against our common Enemies." —

Ex pede Herculem.

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The story of *Lob*, the *Stuartine* hath from Bishop *Burnet*, but one of the most ill-chosen of his budget.

Another fling we have * at this venerable Man from the same hand ; “ The Coronation Oath was
“ now alter’d by Archbishop *Sandcroft*, as it had
“ been done by Archbishop *Laud* for this King’s
“ Father. I say it notwithstanding I have *Echard*
“ before me, who pretends to prove that *Laud*
“ made no such Alteration.”

I really do not understand the Alteration charged upon either of them : But observe in the page where this notable unintelligible remark stands, he saith thus : “ *Echard* defiles his History again with the
“ merit of this Knighthood.” — This expression Mr. *Echard* could not use towards his Brother Historian, who is all Defilement, all incapable of spot or blemish.

I am next to inquire into the charge of the Bishop of *Sarum*, upon his Grace’s refusing to act in the Ecclesiastical Commission. All other *Knights of the Order*, I mean all those resolved to annoy and battle him, have upon this point been at least silent, as far as I have observed. But he, hardier than a Knight of *Malta*, assaults him here in the strongest of his Retrenchments. He will not let him have the honour even of one good Action, but brings him in timorous, covetous, and but seemingly zealous against Popery. “ *Sandcroft* lay silent at
“ *Lambeth*. He seemed zealous against Popery
“ in private discourse : But he was of such a timorous temper, and so set on the enriching his
“ Nephew, that he shewed no sort of Courage.
“ He would not go to this Court when it was first
“ opened, and declare against it, and give his
“ Reasons why he could not sit and act in it, judg-

* Hist. of *Stuarts*, p. 731.

“ing it to be against Law : But he contented himself with his not going to it.”

Going to it had been acknowledging the Legality of it. The first thing done there must be opening the Commission. He could not have objected to it till it was read, and by that time it had been established. Had he gone afterwards, his Objection must have proceeded upon supposition only.

Oh hadst thou been an Attorney or Lawyer, and stuck to thy Clients thus, thou hadst surpassed that whole Profession, as thou hast done thy own ! To part with a Cause so unwillingly, to lose it by inches, to raise works against the Enemy where no Assailant but thyself thought it practicable ; to contribute thy posthumous Authority for the confusion of the *Augustan* Age ; to keep up the fire by which thou canst no more be warmed, is outstretching that *English* King who in hatred to thy Country would have his Bones carried thro’ it till it should be subdued.

The *Stuartine* allows this honour to the Archbishop, that, as Governor of the *Charter-house*, he refused to admit *Andrew Popham* an Out-Pensioner there, tho’ the King had wrote two Letters to them for that purpose. That the Oaths of Allegiance and Supremacy were to be taken, according to the Constitution of this House, and by Act of Parliament. *Popham* produced a Dispensation for not taking the Oaths. Eight of the Governors drew up Reasons, which they signed and sent to his Majesty, for which they could not comply with his pleasure.

W. Cant.
Ormond.
Hallifax.
Craven.

Danby.
Nottingham.
H. London.
T. Burnet.

The

The prudence as well as zeal of the Archbishop and his Brethren in this time of Trial is not to be run down by every Pretender. Their petitioning the King against enjoining them to publish his Declaration, shews them above the little views of fear and covetousness, with which Malice hath loaded him.

Their advice to the King when asked of them, delivered by his Grace in the name of his Suffragans, * as we have it from Bishop *Kennet*, is generous and Christian. There is nothing of reproach or revenge in it; nothing but what becomes faithful Subjects, and Bishops, to a Prince of another Communion. Dr. *Kennet* from *Echard* allows another single attempt of the Archbishop, in a private Conference with the King, to reduce him to the Church of *England*, into which he was baptized. This seems to have been more at his heart than securing his own Revenues, and enriching of his Nephew.

I shall add but one article to this imperfect Defence of so great a Man. He is charged by Bishop *Burnet* † thus, being called to consecrate two Bishops: — “ These two Men were pitched on as
“ the fittest Instruments that could be found among
“ all the Clergy to betray and ruin the Church.
“ Some of the Bishops brought to Archbishop
“ *Sandcroft* Articles against them, which they
“ desired he would offer to the King in Council,
“ and pray that the Mandate for Consecrating
“ them might be delayed till time were given to
“ examine particulars. And Bishop *Lloyd* told
“ me, that *Sandcroft* promised to him not to con-
“ secrate them till he had examined the truth of
“ the Articles; of which some were too scanda-
“ lous to be repeated. Yet when *Sandcroft* saw

* Page 521.

† On the year 1686.

“ what

“ what danger he might incur if he were sued in
“ a *Premunire*, he consented to consecrate them.”

What is there now in this that bears hard upon the Archbishop, if we examine it? *He promised not to consecrate them till he had examined the truth of the Articles.* Doth this very Accuser say plainly he did not examine the Articles? If he examined them, he did all he promised. But here's an insinuation, that he acted from fear of *Premunire*. This would teach a Reader, that he had not been true to his word, tho' 'tis not affirmed. I presume this charging him with apprehension of *Premunire* is to have some of its credit from Bishop *Lloyd*; but I must leave that to those that are more second-sighted.

Is there a mention any where of a *Premunire* threaten'd upon a Refusal? How then is this Interpreter of other mens secret Thoughts entitled to pronounce so freely?

Where-ever he or his Coadjutors have unjustly charged the Dead, they have put it out of their power to make Restitution. 'Tis easy to go down the stream with Envy and Ill-will; not so to repair the damage.

— *Facilis descensus Averni*
Sed renovare gradum — Virg.

The Archbishop with his six petitioning Brethren were sent to the Tower. They were tried afterwards at the King's Bench Court for a Misdemeanor, their Petition being charged as a Libel, and were acquitted.

After his Deprivation he lived very privately. He died Nov. 24. 1693, in the 77th year of his age, at *Fresingfeld*, and was buried in the Church-yard there, by his own appointment.



The LIFE of *Dr.* GEORGE GRIF-
FITH, *Bishop of* St. Asaph.



R. George Griffith was born at *Penrbyn* in *Caernarvonshire*, *Sept. 30. 1601.* His first education was at *Westminster* School, whence he went to *Christchurch*, and was elected Student. *Anno 1619* he took Batchelor of Arts degree. He is generally commended for being a good Tutor in his College and a Preacher. He owed his Preferment to *Dr. John Owen* his Predecessor in the Bishoprick of *St. Asaph*, whose Chaplain he was. And we may guess it was for his eminence in Learning and Piety, and zeal for the Church, if we consider that it was Archbishop *Laud* whose endeavours advanced *Dr. Owen* to the See.

This method of recommending our Bishop's memory to the World is not the most popular. But I am writing to the Few, not to the Many. It is too visible that with the greatest part of the Nation the Archbishop himself wants his Defenders. It were vain to set out Principles to be admired by those that have none; to court the applause of those that can't distinguish Zeal from Heat, Moderation from Indifference.

The vile productions which almost every day furnishes from Libertines, Free-thinkers, Decriers of Authority and Order, amongst all the mischief they do upon the weak and injudicious, must have the

the good effect of *Confirming the Strong*, by the deformity of their own figure. What is a greater support to a good Cause than to find it attack'd and annoy'd by forgery and senseless scandal? Than to find from what quarter come the Contributions which maintain the Levellers of Fame and Merit?

Bishop Owen first preferr'd Dr. Griffith to the Rectory of *Llanvechen* in *Montgomeryshire*, which he left for *Llanymyneck* upon the borders of *Shropshire* and *Montgomeryshire*. He took Doctor's degree about the year 1635, about which time he was Canon and Archdeacon of *St. Asaph*. *Ant. Wood* questions whether he did not keep his Parsonage during the times. His reason of thinking he did, was probably that at that place he wrote some of his Pieces, particularly that against *Vavasor Powell*. Yet the Character he has of doing Services to the King and to the Church, and disputing with Itinerant Preachers, and keeping up the Offices and Ceremonials of the Church in the time of the Rebellion, would make one rather believe he was ejected from the Living as well as from the Canonry and Archdeaconry. He might have some being in his Parish, and having nothing more to lose, might use greater freedoms in his Disputations, as we are assured he did, than a Man the Rebel Power had under their Thumb. He had *Malignancy* enough about him to make him obnoxious, and probably a *scandalous Minister*. And there are no instances that I find of an unejected Cavalier, who did not keep very close, and avoid all opportunities of contradicting his Masters.

There were so few that ventured at keeping up the Service of the Church, except in the most private manner, that it was very difficult to get education for Boys, but where they must be trained

up in the way then in fashion. There was one Boarding-House at *Hadley* or *East Barnet* near *Enfield Chace*, where a number of Cavaliers sons were taught for some years. A stout old soldier that was stript of all, took up this employment for bread. He kept most at home, and had the reputation of being hardy as well as poor, so that he had a protection against the Covetous and the Cowardly. This Gentleman entertained an Abdicated Clergyman who taught the Languages, and officiated as Chaplain. He gave great satisfaction to the Parents of the Scholars, and fitted many for the Universities, where they made afterwards a good figure, and were, some of them, considerable in the Church and State.

Some of these Gentlemen were pleased with relating their way of life in this Concealment. They said the Master of the House had the reputation of a Highwayman, which made little Spies and Informers overlook him out of fear. And the greater apprehended there was nothing to be got from him but blows. And some pretence it seems there was for calling him so. For he had several times pursued Plunderers and Sequestrators, before the King's Affairs were quite desperate, and taken away not only their spoil, but what else he could find in their possession.

In those days lived one *Vavasor Powell*, born in *Wales*, of mean extraction, no parts but assurance, who, about the time *St. Paul's Church* was turned to a Stable, from an *Hostler* became a Student of *Jesus College*. Thence he came to *Clun* in *Shropshire*, was Schoolmaster and Curate, but forged his Orders, erasing out of another Man's Letters of Orders the name, and inserting his own. For this crime, and his seditious behaviour, he narrowly 'scaped hanging. His own Country being too hot for him, he removed to *London* to
 exercise

exercife his pretended Gifts. And confidering he had one Talent, fuperior perhaps to any man of his age, which was Confidence, he would not let that lie in obfcurity. He went Teaching from place to place, till at length he procured for himfelf one hundred pounds yearly falary out of the Revenue of the fequefter'd Preferments. Being a Leader of the Itinerants and Stipendiaries in *Wales* he increafed his Income. To thefe he was introduced by a Certificate of his behaviour and his gifts from the *Prolocutor Herle*, and feventeen other Members of the Affembly of Divines, who by this time grew Motley, by receiving Independent Members. *Stephen Marfbal* had, it feems, queftioned his Orders, and put him upon being ordained by the Prefbytery. He anfwer'd, *he was willing to be tried as a Chriftian and a Scholar, but had fome doubts about Ordination.* And they that write an account of him could not difcover whether he was *Anabaptift*, *Fifth-Monarchy Man*, or *Millenary*, only negatively that he was not *Presbyterian* or *Independent*.

To give one inftance of his hardinefs, he feems to have vyed with the great *Cromwell*, which was the bolder Man. Indeed they were Latitudinarians alike, and pretended Enthuſiaſts. For except *Venner* and his Clan, who ſtood it out againſt Numbers, as if they really believed *Ten were to chafe a Thouſand*, 'tis hard to imagine any of thoſe that had brains enough to lead a party, had ſo little as to believe themſelves when they talked to the long-ear'd rout. He ſpoke againſt *Oliver* to his face, preached publickly at him, and wrote letters to him for two years together. He call'd him to account for acting as Protector, for doing all that as a ſingle perſon which had been condemned in a King. For this he was ſeveral times put in priſon. He ſhewed ſufficiently that his

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enmity was not against him, as *Colonel Titus's* when he wrote, *Killing no Murther*; for he headed a party of his Brethren against the Cavaliers upon their rising at *Salisbury*, and kept them under in *Wales*. He raised himself to a good Estate, but thought fit to purchase in other names. He bought some of the King's Fee-farm Rents and Manors, and built himself a magnificent Seat in *Montgomeryshire*.

This is the Man who drew out *Dr. Griffith* to dispute with him. He made a bold challenge 1652, to any Minister or Scholar that opposed him, and sent it out in Writing. The questions were, (1.) *Whether your calling or ours (which you so much speak against) be most warrantable, and nearest to the Word of God.* (2.) *Whether your mixt Ways or ours of Separation be nearest the Word of God.*

The Doctor accepted his Offer, and wrote back to him in *Latin*. This he answered in barbarous and wretched *Latin*. Then the Doctor rejoined, and criticised upon the language of *Powell*. A day at length was fixed, and they met in company of Friends on both sides to try the fortune of the day. *Powell* was so far defective in the Laws and Rules of Arguing, to which the other held him, and without which no Dispute could ever be ended, that he submitted to superior force. But he had a *Corps de Reserve*, he got a Relation of the Engagement put into the News-paper, and there brought himself off Conqueror. This forced the Doctor to publish a true account of the whole affair, which was printed at *London* 1653. It was certainly without hopes of convincing the Wretch, that a Man of Learning would enter the Lists with him. But the Doctor was loth to lose an opportunity of letting his Followers into a knowledge of his Ignorance and Self-conceit. They would,

would, perhaps, have taken him for as invincible as *Cromwell*, if his Weakness had not been exposed.

Dr. *Griffith* was Author of some other Tracts. One entitled, "Some plain Discourses on the
" Lord's Supper, instructing the ignorant in a
" due preparation for that Holy Sacrament, and
" representing the great danger of Communica-
" ting amiss."

In the Convocation 1640 he made a motion for a new edition of the *Welsh* Bible set out by Bishop *Morgan* of *St. Asaph* many years before.

Upon the Restauration this pious Man for his Merit and his Sufferings was advanced to the See of *St. Asaph*. He was consecrated in *Henry VIIIth's* Chapel *Octob.* 28, 1660, and held his Archdeaconry in *Commendam*. In 1662 he was in Convocation, and concerned in drawing up the Act of Uniformity, in fitting the Common Prayer for the present time. And he is thought to be sole compiler of the Office for Baptizing the *Adult*.

He set about translating the Common Prayer Book into *Welsh*, but it doth not appear that he finished it. He died *Nov.* 28, 1666, and was buried in the Choir of his Cathedral, having lived sixty-five years.





The LIFE of Dr. HENRY GLEMBHAM, Bishop of St. Asaph.



R. Henry Glembam was born in *Surrey*. He was a younger Son of Sir *Henry Glembam*, of *Glembam* in *Suffolk*, Knt. by *Ann* his Wife, eldest daughter of Sir *Thomas Sackville*, Knt. Earl of *Dorset*.

It's probable he was a Kinsman of the great Sir *Thomas Glembam*, who was a Commander for King *Charles I.* and that his Preferment came partly from his relation to so worthy a Man. He was Governor of *York* and of *Oxford*, the first of which he was left in by Prince *Rupert*, to give it up, and the latter he could not hold against the power of *Fairfax*. Lord *Clarendon* saith of him; " That he
" was a Gentleman of a noble extraction and a
" fair fortune, though he had much impaired it,
" he had spent many years in Armies beyond the
" Seas, and he had been an Officer of good esteem in
" the King's Armies, and of courage and integrity
" unquestionable."

Upon the surrender of *Carlisle*, the same Author saith; " Sir *Thomas Glembam* at the same time came
" to the King at *Cardiff* with about two hundred
" Foot, which he had brought with him out of the
" Garison of *Carlisle*; which place he had defended
" for the space of eleven months against *David*
" *Lesley*, and till all the Horses of the Garison were
" eaten, and then had rendered upon as honour-
" able conditions as had been given upon any

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“ surrender. *David Lesley* himself conveyed him
“ to *Hereford*, where he join'd with the other part
“ of that Army, and from thence *Sir Thomas*
“ *Glembam* came to his Majesty at *Cardiff*.”

Dr. Glembam, at sixteen years of age, became a
Commoner of *Trinity College Oxford* in the year
1619, under the tuition of *Mr. Robert Skinner*.
He took his degrees in Arts regularly, went into
Orders, and had good Preferment. He was a
great Sufferer for the Royal Cause, but what his
Revenue was, or where it lay, is not to be re-
covered. This amongst a great number of others
is lost to Posterity for want of a more early Search.
Dr. Walker *, who neglected no opportunities,
assures us; “ In a word, as the Numbers of the
“ Clergy sequestred in the few Counties, concern-
“ ing which I accidentally received particular helps,
“ do notwithstanding appear very short and de-
“ fective (by more than the one half in one at least
“ even of these) and as in several of the many re-
“ maining Counties (if the state of the Diocese of
“ *Carlisle* will be allowed to give the proportion)
“ well near four parts in five of the sequestred
“ Clergy are yet wanting; so must it be deemed
“ a very modest computation, to say, upon the
“ whole, that the names of above one Moiety
“ of the Parochial Clergy continue still un-
“ discovered.”

Nor have later endeavours to obtain some me-
morials of *Dr. Glembam* been to any purpose.
The family, who till within a few years resided at
Glembam Hall, are now extinct, and the Estate
sold into other hands. Thus much is known of
him, that upon the Restoration he was made
Dean of *Bristol* in the room of *Dr. Matthew Nicolas*
then preferred to the Deanery of *St. Paul's* in

* Sufferings of the Clergy. Part I. page 204.

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London: That six years after, upon the death of Dr. *George Griffith*, he was promoted to the See of *St. Asaph*, which he enjoyed till *January 17. 1669.* He died at the family-seat in *Suffolk*, and was buried in their vault in the Parish-Church of *Little Glemham.*

It is the fate of this Prelate to fall under the lash of Bishop *Burnet*, at least we cannot be sure but he comes into the number upon the year 1667. “ The King was highly offended at the behaviour
“ of most of the Bishops, and he took occasion
“ to vent it at the Council-board. Upon
“ the complaints that were made of some disorders, and of some Conventicles, he said, The
“ Clergy were chiefly to blame for these disorders:
“ For if they had lived well, and had gone about
“ their Parishes, and taken pains to convince the
“ Nonconformists, the Nation might have been at
“ that time well settled, but they thought of nothing but to get good Benefices, and to keep a
“ good table. This I read in a letter Sir
“ *Robert Murray* sent down to *Scotland.*”

Before I go farther, I must observe one thing of the *Stuartine* Retainer of Scandal: That he places this, taken from the Bishop, upon the year 1671. It's true, it would have served his purpose for an abuse of the Bench at any time, and at all times, For he puts it under the head of, *Bishops and Clergy Persecutors.* And though many of the Sees were filled with different men in 1671. from those that possessed them four years earlier, the charge must be fixed upon their Successors.

I have now an instance of his sagacity in concealing the Authority upon which the other founds the Story, that is, the Letter of Sir *Robert Murray.* If it is not his opinion, it is mine, that Sir *Robert* would not write such a Letter to expose the King, and do no good.

— *Fas est & ab Hoste doceri.* Virg.

The Bishop, in his *summary of Affairs before the Restoration*, gives this of Sir Robert. “ Among
 “ others, one Sir Robert Murray, that had married
 “ Lord Belcarras’s Sister, came among them : He
 “ had served in *France*, where he had got into
 “ such a degree of favour with Cardinal Richlieu,
 “ that few Strangers were ever so much con-
 “ sidered by him as he was. He was raised to be a
 “ Colonel there, and came over for Recruits, when
 “ the King was with the *Scotch Army* at *Newcastle*.
 “ There he grew into high favour with the King,
 “ and laid a design for his escape, of which I have
 “ given an account in Duke *Hamilton’s Memoirs*.
 “ He was the most universally beloved and esteemed
 “ by men of all sides and sorts, of any man I have
 “ ever known in my whole life. He was a pious
 “ man, and in the midst of Armies and Courts,
 “ he spent many hours a day in devotion. He
 “ had gone through the easy parts of the Mathe-
 “ matics, and knew the History of Nature be-
 “ yond any man I ever yet knew. He had a
 “ Genius much like *Peiriski*, as he is described by
 “ *Gassendi*. He was afterwards the first former of
 “ the Royal Society, and its first President ; and
 “ while he lived, he was the life and soul of that
 “ body. He had an equality of temper in him
 “ that nothing could alter ; and was in practice
 “ the only *Stoick* I ever knew. He had a great
 “ tincture of one of their Principles, for he was
 “ much for absolute decrees. He had a most dis-
 “ fused love to all Mankind, and he delighted in
 “ every occasion of doing good, which he managed
 “ with great discretion and zeal. He had a
 “ Superiority of Genius and Comprehension to
 “ most men : And had the plainest, but withal the
 “ softest

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“ softest way of reprovng, chiefly young people,
“ for their faults, that ever I met with.”

If this Character be just, Liberty of Conscience indulges me to give him up his Letter again. Better half the Historians we have, should, by a general *Spunge*, be sent to the Grocers, than so amiable an example of Virtue be dressed up in a Fool's Cap and Bells.

Can this *Stoick* libel the King and the Clergy? Must he be represented Treacherous and a Blab? Rather let *Lauderdale* be *second-sighted*, as he is giving evidence against this Defamer of *Murray* *.

“ *He assured the King that I had been the Incen-*
“ *diary, that I had my Uncle's temper in me, and*
“ *that I must be subdued, otherwise I would embroil*
“ *all his Affairs.*”

This Accusation is plainly made up of two different pieces. *The King was offended at the behaviour of most of the Bishops*: The preceding Paragraph lets us into the meaning of this; That they had stood by the Earl of *Clarendon*, when his Majesty had been prevailed upon to drop him. This might disgust him, but does not reflect upon them if they acted upon honour.

Supposing at last Sir *Robert* had wrote thus much; I would account for the other, as wrote next to it in the Common-Place Book, under the head of Abusing the Clergy, though Sir *Robert* is made Voucher for both.

This is removing the Charge from the Guilty to the Innocent: Because the Bishops did not vote to please the King, he falls upon the inferior Clergy, who had not a Vote by which they could offend him.

Let us hear him out. “ And it agrees with a
“ Conversation that the King was pleased to have

* On the Year 1673.

“ with myself once, when I was alone with him
 “ in his Closet. While we were talking of the
 “ ill-state the Church was in, I was struck to
 “ hear a Prince of his course of life, so much
 “ disgusted at the Ambition, Covetousness, and
 “ the Scandals of the Clergy. He said, if the
 “ Clergy had done their part, it had been an easy
 “ thing to run down the Nonconformists: But he
 “ added, they will do nothing, and will have me
 “ do every thing: And most of them do worse
 “ than if they did nothing. He told me he
 “ had a Chaplain that was a very honest man,
 “ but a very great Blockhead, to whom he had
 “ given a Living in *Suffolk*, that was full of that
 “ sort of people: He had gone about among
 “ them from house to house; though he could
 “ not imagine what he could say to them, for he
 “ said he was a very silly fellow: But that he be-
 “ lieved his Nonsense suited their Nonsense, for
 “ he had brought them all to Church: And in
 “ reward of his diligence he had given him a
 “ Bishoprick in *Ireland*. ”

Here's more *Nonsense* than ever was known to
 come from that Prince before or since. But we
 are bound to believe it, tho' ever so unnatural,
 because *God* is called upon, at the first setting out,
 to be witness to the Truth of the whole! The way
 of gaining Dissenters is first said to be, *running*
them down, by which one would understand, put-
 ting Laws in execution against them. And this
 was agreeable to the Method taken by the King
 and Bishops both, upon their obstinate adherence
 to trifles, and getting into Plots if they were not
 humoured. This is frequently called, by them and
 their Abettors, *Persecution*. This is what the King
 complained was put upon him singly, *if he com-*
plained at all, and that others, for fear of being
 called Persecutors, would not obey his orders.

But

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But what is all this to *Going from house to house*? Has the King any where enjoined that? Could he have any hopes it would prevail, unless some greater forwardness to be informed had ever appeared? Is this of *going from house to house*, a comment upon *Running them down*? This is childish Talk, Force explained into Persuasion; suited to their Readers. This *going from house to house* too must be ridiculed, as what none but a silly Fellow would undertake, or could be successful in!



The LIFE of Dr. ISAAC BARROW,
Bishop of St. Asaph.



*D*R. Isaac Barrow, was a Native of *Spiney Abbey* in the County of *Cambridge*: His Education was at *Peter-House* in the University of *Cambridge*. Of this College he was chosen Fellow, and turned out by the Presbyterians about the year 1643. It is for the glory of this Society, as appears from Dr. *Walker*, that every one of them was ejected except Dr. *Francis* a Physician. So that if there be any Jest in *Religio Medici*, it was applicable there. Sir *Thomas Brown*, who, I think was the inventor of that title with which his Profession have been of late years upbraided, used it in a good sense, and is himself certainly clear of that which is reckoned a common Imputation.

The

The Craft of Physick, distinguishable from the Art, consisting in Address and Obsequious regard to the humours of Man and Womankind, might indispose the Doctor for a stern and resolute behaviour, which would be construed something like rudeness. Habit of Complaisance, Politeness, and Good Breeding, as requisite as a Gilt Chariot to acquire Respect, might have so far softened his Judgment, as to render him more sociable, and less censorious. He was the single man out of twenty-two Fellows, that did not compliment the Earl of *Manchester* with their Integrity. So great and so strenuous Assertors of Truth, as Dr. *Cosin* their Master, afterwards Bishop of *Durham*, and Mr. *Isaac Barrow*, were a sort of Standard to the rest, from whence they could not fly, without the greatest Contempt and Ignominy.

Of the twenty-one ejected Fellows, Dr. *Joseph Beaumont*, lately Master, and *Regius* Professor of Divinity, was one. Mr. *Crasshaw* was another, a friend of Mr. *Coveley*, who has embalmed his memory by a Poem.

Mr. *Barrow* did not only affront the Covenant, by not swallowing it, but he was one of those who compiled a Treatise against it. Mr. *Gunning*, *Ward*, and *Barwick*, had their part in the Work. The two first of these were afterwards Bishops, the third Dean of *St. Paul's*.

The Covenant-makers had two views : One to mislead honest people, who were weak and easily imposed upon ; the other to choak men of Resolution, and to make them disgorge their Preferments. For this was a Test so scandalously full of Perjury, as left a Man of tolerable sense, no room to ask himself the question, whether he could honestly do it or not. He might have a debate in his breast whether he should take it or starve ; but there was no pretence for the most subtle Arguer
in

in the World, to distinguish and explain away the monstrous iniquity of it, to smooth and soften it into an intention of publick good.

Some influence the Hypocrisy of it might have upon irresolute and unguarded Minds, which this pious Confederacy of Writers warned the people against. The Word of God being the rule by which *Doctrine, Worship, Discipline, Government* were to be formed, had a good face enough, and as good as it needed to have, provided the heart had gone with it, and provided it had been taken by none but those whose business it was to concern themselves in the Affairs of the Church: For that surely is a material distinction. Shall a man swear or covenant to do a thing that he has neither Understanding nor Authority to undertake? Then the great care that was taken of the King's person and his honour, was to mislead the unwary into an opinion of their Justice and Humanity. As to Incendiaries, who would not discover them, and swear to discover them? They knew how to paint every honest man with a dark Lanthorn in his hand.

These Covenanters fought for the King, when they charged him with Horse and Foot, and shot bullets at him! And they made him a glorious King, as they gave him opportunity of shewing his Courage in War, and his Clemency in those few Victories he obtained.

The Covenant seems to be revived against his Memory, or a New one made to render it odious for, the reverse of his genius, Cruelty. Yet would *Lucan* have said in earnest of him;

*Aufer ab aspectu nostro funesta satelles
Regis dona tui, pejus de Cæsare vestrum,
Quam de Pompeio meruit scelus: Omnia belli
Præmia Civilis, victis donare salutem,
Perdidimus ———*

In the year 1644. Mr. *Barrow* and his Friends, having no more to do at *Cambridge*, nor any Security there, left the place. He went in company of Mr. *Peter Gunning*, fellow of *Clare-Hall*, to *Oxford*. They were intimate and very dear to one another, as well in their youth as afterwards. At this time the King had Head quarters there. Dr. *Pink*, Warden of *New-College*, well-spoken of for his Learning, Loyalty, Hospitality, and Good Government of his College at all times, and of the University when *Vice-chancellor*, received these two Pilgrims: He entred them Chaplains of *New-College*, and appointed them Lodging and Diet. They became in a little time well known and esteemed in the University. But they found themselves again set adrift, upon the Surrender of the place to the Parliament forces. Nothing particular is remembred of Mr. *Barrow* till the Restoration, only that he suffered amongst his Brethren for Malignancy.

He was restored to his Fellowship of *Peter-House*, and made Fellow of *Eton College*. In his Fellowship he was re-instated by the *Earl of Manchester*, June 20. 1660. by a Warrant directed to him from the House of Lords. The Warrant expresth that Mr. *Barrow* was wrongfully ejected. This was a kind of Hardship upon that noble Lord: But he had gone through so much dirty Work, that he was past being squeamish. For his Lordship was the man that had turned him out. In 1662. he was made Bishop of *Sodor*, or the *Isle of Man*. The See had lain vacant for some years, ever since the death of Bishop *Parr*; which was in the time of the Usurpation. He had held it from 1635. saith *Ant. Wood*. Dr. *Heylin* fixes his Installation in 1641. and writes him *Richard Parry*. With this Dr. *Barrow* held his Fellowship of *Eton* in *Commendam*. His nephew
Dr.

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Dr. *Isaac Barrow*, Master of *Trinity College* in *Cambridge*, preached the Consecration Sermon. In 1664. he was made Governor of the Isle by the Earl of *Derby*, and continued it as long as he was Bishop there.

It must be esteemed the greatest happiness that ever befell the poor Inhabitants of that Spot of Earth, that they were under so generous and publick-spirited a man. He purchased of the Earl of *Derby* all the Improvements of the Island, and settled them upon the Clergy there. He collected for this charitable purpose a thousand and eighty pounds odd Money. The people there are so poor, that they could not have afforded a tolerable maintenance for the Priesthood. He got one hundred pounds a year, the gift of King *Charles II.* settled also towards the Support of the Clergy, which was in danger of being lost. He gave out of his own Money, one hundred thirty-five pounds for a Lease upon Lands of twenty pounds *per annum*, which is settled towards the maintenance of three poor Scholars in *Dublin College*, that in time there might be a more learned Clergy in the Island. He ordered every Incumbent to teach School in his Parish, and allowed thirty pounds *per ann.* for a Free-School, and fifty pounds *per ann.* for Academical Learning. Mr. *Sacheverel*, who has written an account of the *Isle of Man*, acknowledges, 'tis to his Industry they owe all that little Learning they have; and to his Prudence and Charity, the poor Clergy owe all the bread they eat. Amongst other Acts of Generosity, he gave Ten pounds to make a Bridge over a dangerous Water.

If we consider the small Income he had to do all these things, we must reckon him amongst the first rate Benefactors we have upon record. The Character he had in the World, entitl'd him to the

the favour of such as he would ask for their pious contribution.

To shew the poverty of the place, I have heard some of the Inhabitants say, They are not allowed to sell their Lands except for want of Bread. And farther, that they complained of their Governor Colonel *Sanchy* for an oppression, in as good an Action as he was capable of performing for them, only because they were put to some expence by it, which they thought hard to bear. They had no Chimnies in their Houses, but the smoak came out at the door place, which was always open: They had not boards for a door, and at night fixed a bundle of Bushes in the room of one, which is called, *Making the Door*; and the penalty of removing this in the night is equal to that of Burglary.

The Governor observing the people had generally sore Eyes, attributed it to their being so much in the Smoak, and obliged them all to build Chimnies. The Wood that they must have to split, and for Withs to hold the Clay together, was to be fetched from *Scotland*, which they very unwillingly were brought to.

What our Prelate did for so miserable a sort of people, proclaims him merciful and munificent. It might, one would think, have skreen'd him from the general Imputation thrown upon the Bishops by *Bishop Burnet*, and the *Stuartine*, mentioned in the Life of Dr. *Glembam*. For he was a Bishop in the year 1667, when the first brings his accusation, and in the year 1671, when the other is pleased to repeat the Scandal.

Upon Bishop *Glembam's* death, the King advanced Dr. *Barrow* to the See of *St. Asaph*, which was in the year 1669, which Diocese he governed eleven years. His publick Acts here were of the same nature as in the Island. He began with his

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Cathedral Church, chiefly the North and South Isles, which he repaired and new covered with Lead: The East part of the Choir he wainscotted. The Palace being out of repair, he expended a great deal in fitting it up, and some new Building. More was laid out upon a Mill belonging to it. The year before he died, he built an Alms-house for eight poor Widows, which he endowed with twelve pounds *per annum*, for ever. He at the same time obtained an Act of Parliament, for appropriating the Rectories of *Llaur-baiader* and *Mochmant* in *Denbighshire* and *Montgomeryshire*, and of *Skeiving* in the County of *Flint*, for the repairs of the Cathedral Church of *St. Asaph*, and the better maintenance of the Choir there: And for uniting several Rectories, that were *Sine Cures*, with their Vicarages, in his Diocese. He intended a Free-school at *St. Asaph*, and had gone so far in it, that his Successor recovered of his Executors two hundred pounds towards it.

This pious Prelate died at *Shrewsbury*, June 24, 1680. Dr. *Stratford*, Dean of *St. Asaph*, afterwards Bishop of *Chester*, performed the Burial Office. The place was of his own choosing in the Cathedral Church-yard, on the South-side of the West door.

We must not leave him here, but insert his Epitaph, from which, though it did not give, occasion was taken to call him Papist, or Popishly affected.

Exuvia Isaaci Asaphensi Episcopi, in manum Domini depositæ, in spem lætæ Resurrectionis, per sola Christi merita. O vos transeuntes in Domum Domini, Domum Orationis, orate pro Conservo vestro ut inveniat Misericordiam in die Domini.

This Inscription upon a brass plate, to be fastned to the Stone which covers him, it is agreed, was provided by himself.

That

That which Mr. Herbert Thorndike appointed for himself in *Westminster-Abbey*, is to the same purpose:

Hic jacet corpus Herberti Thorndike, quondam hujus Ecclesiæ Præbendarius, qui Vivus veram Reformationæ Ecclesiæ rationem & modum precibus studiisque prosequabatur. Tu, Lector, requiem ei & beatam in Christo Resurrectionem precare.

These two great Men held this Opinion in common with the Church of *Rome*; but it doth not prove them of her Communion, when they were plainly Members of another. They might with as much Justice have been called Quakers, if they had, contrary to custom, used the pronouns *Thee* and *Thou*, or refused to doff their Hat.

Bishop Gunning hath met with the same fate, being called a Papist for maintaining the *Fast of Lent*. By the same rule he might have been a *Mahometan*, since the *Alcoran* enjoins Fasting.

There is no question to be made but some sort of Petition hath been antiently put up for the Dead, at the time of their Funeral, or in Commemoration of them afterwards. This was a practice before the broaching of Purgatory. What was the meaning of this Prayer is not well understood. The words were general, either for Light, Peace, or Joy, or for all the three. There is a Sense in which they may be used without offence; if no more be meant than a Prayer for hastening the Resurrection, in which both Dead and Living are concerned. Beyond this they have been stretched, indeed beyond what can be justified from primitive Tradition. Light and Joy are most fairly interpreted of Resurrection. The first cannot well be otherwise understood; of what use can Light literally meant be to the Dead?

There is a Sense in which many a Good Man might bespeak the Peoples Prayers: That his

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Fame and his Memory may be at rest from the Malice and Falshood that is employed to destroy it.

I don't pretend to expound the two Epitaphs this way, but leave them as I found them. Yet whether asked or unasked, it is but a debt to their Vertues and Pious example, to rescue them from those unfriendly Insinuations, and barbarous Insults with which Ignorance and Malice have loaded them.

There is something hard to be accounted for in the Pagan rites of Sepulture. What did the *Romans* mean by, *Terra sit illi levis precare*? If it had been their custom, as it was of elder Nations, to raise Piles of Earth or Stones upon a Malefactor, it might be a wish for a clear Character; but that account is not given of the matter by the Writers upon Antiquity, nor any other that is satisfactory. *Martial* makes a Jest of it. It was a form taken up, perhaps, so early, that the reason of it was lost; something owing to the once prevailing doctrine of Transmigration of Souls.

This we have at large in *Virgil* *, whether as his own opinion, or the opinion of the *Romans* in general, we are left to guess: Or whether, indeed, to shew his acquaintance with the Tenets of other learned and polite Nations. Yet so particular the Poet is in his Description of the State of the Dead; of the Judgment and Punishments of the Vicious; of the serene and delightful abodes of the Vertuous; of the Reliques of Inveterate Vice, and Spots of Sin, and the various Penances enjoyn'd, as *Dryden* in his Translation expresseth it, that he seems, though in a Poetical way, to give us his own Sense of the matter. He, that from reasoning had advanced so far, may justly be supposed to make the proper Conclusion. The unequal Success of the

* *Æneid. lib. 6.*

Good and Bad, confident as he was of the beauty and original of Vertue, convinced him of a future more equal Retribution. He was unwilling to believe unhappy Mortals consigned to perpetual tortures, and therefore, after a thousand years refinement, brought the Souls into fresh bodies again.

Though, in common with other Poets of *Greece* and *Rome*, he had learned much from those who had read the *Jewish* Law, History, and Prophecies; in this point he is so much clearer in his notions of Futurity than the *Jews* were, that he could not have taken them up there. On the contrary, some opinions were got amongst the *Jews*, at least amongst the unlearned part of them, which they certainly had from the pagan Philosophy: Particularly this of Transmigration, which *Glanvil* builds upon to prove his doctrine of *Pre-existence of Souls*. Our Saviour was asked by his Disciples, upon the cure of the Man born blind, * *Master, who did sin, this Man or his Parents, that he was born blind?*

If we consider in what early ages of Christianity the practice of offering up a Petition for the Dead arose, we may imagine the first of it was no more than a sort of acknowledgment that the person deceased was in the Communion of the Church, and a desire that the time might be hasten'd when he should be re-united to the rest of the Faithful: That the Dying man requested it, as a Proof of his Faith in a Resurrection. In time more than this was intended by it, though the form, *Cujus animæ propitiatur Deus*; and the other *Orate pro animâ*, may be interpreted in this restrained Sense. They came at length to praying for the *Health* of the Soul, and the *Good Estate* of the deceased; at last, for the remission of their Sins, for comfort and refreshment in a state of Dissolution, for ease from those pains they suffered before the Resurrection.

* John ix. 2.

Whatever is meant by the *Health* of the Soul, it must be figuratively used. If they that broached the term, meant no more than is above admitted to be of antient practice, they might have expressed themselves so as to be better understood, and to give less offence. It is indeed called an Act of *Charity*, and so it would be, if we were sure it could be of any benefit to the Dead, in the Sense some people use it. In this Sense we do an act of Charity, if we acknowledge those that died in the Faith to be a part of the Christian Body, and to have had the same expectations with ourselves, for the prosperity of which aggregate Body, we put up our Supplications.

That the Prayers and Oblations of the Primitive Church for the Dead, were with the Intention above described, and only for the Faithful departed, will, I presume, appear from the Writings of the Fathers. I confess the Quotations generally brought are used to prove more, but they are overstrained by many Authors, having a desire to build more upon them than the foundation will bear.

Many of the Fathers are produced in a late Treatise, to which I refer, because the Quotations are more at large, and because the Original is in the Margin, which if I were to insert, would swell my Book beyond the bulk proposed. The title of it is; “ The Doctrines of a middle State
 “ between Death and the Resurrection: Of Prayers
 “ for the Dead: And the Necessity of Purification;
 “ plainly proved from the Holy Scriptures;
 “ and the Writings of the *Fathers* of the *Primitive*
 “ *Church*: And acknowledged by several Learned
 “ *Fathers*, and great Divines of the *Church* of
 “ *England*, and others since the *Reformation*.

By the Honourable Archibald Campbell.

London:

Printed 1721.

From

From these Quotations put together, four things may be gathered, whether justly or not, let an Impartial Reader judge.

1. That many of the expressions in these Writings are to be understood of a Resurrection; of the Completion of Bliss at that time, and no otherwise.

2. That many of the rest are capable of that restrained Sense.

3. That some others are Improvements made upon antient Practice and Tradition, by the strength of Fancy and private Opinion.

4. That some of them are so hard to be understood, that they ought not to be argued from.

The abovementioned Author, in his 70th page produceth *Tertullian* *. I recite no more than what hath relation to Offices for the Dead. *Oblationes pro Defunctis, pro Natalitiis, annuâ die facimus: We make Oblations for the Dead, and for the Birth-days (of the Martyrs) at their yearly return.*

Again, the Father is dissuading a Widower from Marriage, † speaking of his deceased Wife, *Pro cujus spiritu postulas, pro quâ Oblationes annuas reddis: For whose spirit Thou makest request, For whom Thou renderest yearly Oblations.* Of the duty of a Widow to her deceased Husband, he saith §, *Pro anima ejus orat, & Refrigerium interim adpostulat ei, & in prima Resurrectione Consortium, & offert annuis diebus Dormitionis ejus. She prays for his Soul, and begs Refreshment in the mean time, and that he may be intitled to the first Resurrection; and offers for him on the Anniversary days of his death.*

These expressions are general: That which is translated *Refreshment*, is figuratively meant, such as *Cooling* is to *Heat*. I say no more of it at pre-

* De Coronâ Milit. cap. 1.

† Exhort. ad Castitatem, cap. 11.

§ De Monogamiâ.

sent, having an Authority shortly to produce where it is fully explained ; only, this, that in the quotation which follows, we have the term signifying what the Blessed enjoy, not what they want.

The Author of the *Commentaries upon Job*, to be found amongst the Works of Origen, says *, *Propterea & Memorias : We observe the Memorials of the Saints, and devoutly commemorate our Parents, or Friends who die in the Faith, Illorum Refrigerio gaudentes, rejoicing in their Refreshment, and requesting also for ourselves a pious consummation in the Faith. Thus therefore we celebrate the Death, not the day of Birth ; because they which die shall live for ever. And we do celebrate it, calling together Religious Persons, with the Priests, the Faithful with the Clergy. Inviting moreover the Needy and the Poor, feeding the Orphans and Widows : That our Festivity may be for a Memorial of Rest to the Souls departed, whose Remembrance we celebrate, and to us may become a sweet Savour before the eternal God.*

St. Cyprian is cited by our Author, “ That
“ great light of the Church, who flourished before
“ the middle of the third Century, in his
“ 34th Epistle, writing of *Laurentius* and *Ignatius*,
“ whom he owns to have received Palms
“ and Crowns from the Lord for their Martyr-
“ dom, yet he adds ” : *Sacrificia, We offer Sacrifices for them, when we celebrate the passions and anniversary days of the Martyrs.*

From hence it appears, that these Offices were used in a great measure to express the adherence of the Living to the Principles and Expectations of the Dead ; to assert their being Members of the Catholick Church ; their obligation to communicate with it, and their readiness to submit to all the proofs of their Constancy which Providence shall

* Origen. lib. 3. in Job.

require at their hands. And this is the strain in which this Office of Charity is frequently recommended, That those who discharge it are acting for their own benefit and advantage. These Martyrs cannot be supposed to stand in need of Prayers for bettering their State, for purifying them from the Pollutions of this Life.

St. Cyril, Bishop of Jerusalem, who flourished in the middle of the fourth Century, gives the form of Praying for the Dead at the Celebration of the Eucharist.* Having mentioned, *Patriarchs, Prophets, Apostles, Martyrs*, he comes to *All the deceased Holy Fathers and Bishops, and absolutely for all those who have died from among us, believing their Souls will be much profited by the prayers which are offered up for them at the celebration of the holy and tremendous Sacrifice which lieth now before us.*

It is hard to conceive what benefit the Prayers and Oblations of the Church can be of to these here recited, except it be in the hastening their Completion of Bliss, or, as the Fathers express it, *The First Resurrection*. I do not in these find any thing prayed for in an intermediate State, which is comprehended under the terms of Light, Joy, Peace, Refreshment: But these are prayed for as the happiness of blessed Souls upon the Resurrection. Even in the quotation from *Dionysius*, falsely called *The Areopagite*, where speaking of one then dead, and whom he owned to be replenished with Joy, and then not in fear of a change to the worse, he declares, † *That the Bishops prayed for him, That God would forgive him all the sins which he had committed through human infirmity, and give him his place in the light and region of the Living, to the bosoms of Abraham, Isaac, and Jacob,*

* Cyril. Hieros. Catech. Mystagog. 5. Sect. 5.

† Dionys. Areopag. adscript. in Ecclesiast. Hierarch. c. 7.

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into the place from whence Pain, and Sorrow, and Sighing flyeth.

Even here we have nothing for bettering the Dead in an intermediate State, unless it can be understood of shortning that State; nothing upon which *Purgatory* can be founded.

St. *Ambrose* is introduced in his Sermon on the death of *Valentinian*, saying farther, * *I will yet take upon me to intercede for him — Give me the holy Mysteries into my hands, and let us earnestly beg rest for him with pious affection.* Of him and his brother *Gratian* he saith, *O God most high, I beseech Thee that Thou wouldst raise these my dearest young Disciples at the first Resurrection; and that Thou wouldest make them amends for their untimely Death by an early Resurrection.*

To the same purpose are the Liturgies of St. *James* of *Jerusalem*, and of St. *Mark* of *Alexandria*: The latter I mention containing in fewer words the sense of both, † *O Lord, give rest to the Souls of our Fathers and Brethren, who hitherto have died in the Faith of Christ: And be mindful of our Ancestors which have been from the beginning, Fathers, Patriarchs, Prophets, Apostles, give rest unto all their Souls, O Lord our God and Governor, giving them plenty of thy good things in thy holy Tabernacles in thy Kingdom.*

In that of St. *Chrysostom* || Bishop of *Constantinople*, after mentioning those in the other Liturgies, we have also (prayed for) *Confessors*, and for every Soul perfected in the Faith, especially for our most Holy, Immaculate, Blessed and Glorious Lady the Ever-Virgin Mary the Mother of God, for St. *John* the Forerunner and Baptist, for the holy and famous Apostles, and for this Saint whose Memory we celebrate.

* St. *Ambros.* Orat. de Obit. *Valentin.*

† Liturg. St. *Marc.* || Liturg. St. *Chrysostom.*

What the Author saith upon this part of the Liturgy ought not to be left out, because on it is founded an Argument sufficient to set aside prayers directed to the Blessed Virgin.

The objection that is made to Praying to Saints is this, That they cannot hear us; That it is attributing Omniscience to them; for how else should they know our desires? But if, according to the Fathers, they are in a state to be prayed for, they are not in a state to be prayed to.

“ By praying * for the Blessed Virgin in this
“ *Liturgy*, it is plain the Fathers of this Age had
“ no notion of her being carried up to the Highest
“ Heavens without Dying, which the Papists celebrate with an anniversary solemnity: Far less
“ did they imagine it was proper to Pray to her,
“ and this is agreeable to what I have already
“ cited from St. *Jerom*, who believed her in Paradise, and not in the Highest Heavens; when
“ he saith in his Epistle to *Paulina*, that in Paradise they enjoy the Company of Angels, Reign
“ with Christ, and are with *Mary* the Mother of
“ our Lord. Now St. *Jerom* flourished from the
“ year 370 to 420; so that then the Blessed Virgin was not prayed to, and here we find her
“ commemorated and prayed for, which shews
“ that these Fathers believed a middle State, and
“ that even the Blessed Virgin was not excepted
“ in taking it in her way to Glory.”

These are Mr. *Campbell's* words, which I was obliged to repeat so far, to give the force of his Argument.

There is no reason to doubt St. *Jerom's* belief of an intermediate State between Death and Resurrection. Yet he seems here to be describing Heaven, where he saith Christ reigns; and by a com-

* Doctrines of a Middle State, &c. p. 76.

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mon figure describing what will be, as if at present it were. If Invocation of Saints was not at the beginning of *Cyri*l's time crept in, it did soon after; we find St. *Augustine* recommending it; † “*Vos igitur qui meruistis consortes fieri superiorum Civium & perfrui æternæ Claritatis gloriâ, Orate pro me ad Dominum ut educat me de isto carcere in quo teneor captivus & ligatus.*” O ye whose Merit hath entitled you to be partakers with the heavenly Citizens, and to enjoy the glory of the eternal brightness, Pray to the Lord for me that he will conduct me out of this prison, in which I am bound and captive.

Mr. *Campbell* in his next Paragraph saith this; “And, by praying for *Light, Rest, and Refreshment* for the Faithful departed, it appears, that they who thus prayed for them did believe that they had some degrees of removeable *Darkness, Disquietude, and Fatigue* not at all inconsistent with being on the Right Hand side of *Hades*, under which they laboured, and from which they might be delivered by such Prayers.”

If that be the meaning, it is much the Fathers already quoted from Mr. *Campbell*, and many more that are not quoted, because they speak just to the same purpose as the other; that the Liturgies mention'd already, and those others passed over, because they were the same, should not specify some of those evils under which the Faithful in *Hades* labour: That none express this *Darkness, Disquietude, Fatigue*, that it might appear our duty to petition out of Charity against them.

I cannot otherwise understand the Prayer of St. *Gregory* in the ensuing page than for the Completion of Bliss; *Lord, Remember all thy Servants, both Men and Women, who have gone before us with*

† Tom. 3. De Spiritu & Animâ, p. 898.

the sign of Faith, and do sleep in the Sleep of Peace. Lord, we beseech Thee, that Thou wilt vouchsafe unto them, and unto all that rest in Christ, a place of Refreshment, of Light, and of Peace.

They are said to sleep in the sleep of Peace, yet the Prayer for them is, That they may have a place of Refreshment, of Light, and of Peace.

By sleeping in the sleep of Peace, nothing surely can be understood but being at rest or sleep, *sub signo Fidei*, under the sign of Faith, sealed, con-signed to a place of Refreshment, Light, and Peace. It is therefore the sleep of Peace, because it is the sleep out of which they awake to Peace. Otherwise it is praying for that which the Prayer acknowledges the Person prayed for is already possessed of.

That *Refrigerium*, Refreshment, is meant of a future State, is plain from Dr. Grabe* quoted in the next Page of Mr. Campbell; "As to *Trifina* " or *Tryphæna*'s begging *Thecla* to pray for her " daughter *Falconilla*, that she might be translated " to a place of *Refreshment* (as it is in the *Latin* " copy) or to eternal Life (as it is in the *Greek*) " it is so far from proving the Acts of *Thecla* to " be modern, that it rather confirms the Anti- " quity of them."

Now if Refreshment be thus fairly interpreted Eternal Life, as this great man has shewed us by the difference of copies only, I desire leave to conclude thus much; that the expression ought to be restrained to that sense, till better proof arises than hath hitherto done, to make it signify Alleviation of *Darkness*, *Disquietude*, *Fatigue* in the intermediate State.

Our Author has a passage of St. Cyprian† by which he confirms his Opinion, which I will recite,

* Spicileg. Martyr. Theclæ, p. 108.

† St. Cyprian. Epist. S. S. ad Antonian.

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tho' I understand it not enough to argue from it;
 " *Aliud est ad Veniam stare,* It is one thing to
 " wait with expectation of Pardon, another to
 " arrive at Glory: It is one thing to be cast into
 " prison, not to get out thence till the utmost
 " farthing be paid; another presently to receive
 " the reward of Faith and Virtue: It is one thing
 " for a man to be cleansed who hath been tor-
 " mented with long grief for sins, and to be
 " purged for a long time by fire; another to have
 " purged away all sins by Martyrdom: Lastly,
 " it is one thing to wait in suspense the sentence
 " of the Lord; another to be presently crowned
 " by the Lord."

I shall not enter into the dispute raised about the word (Fire) whether it be in the Original or not. Because if it were there it might have more relation to that *Baptism with Fire* foretold by St. *John Baptist*. I cannot see how it can have any relation to what our Author makes it, or to what he condemns in the interpretation of the *Romanists*, Purgatory.

It may, for ought I know, be understood of the present life, which is described by a State of Warfare, *wrestling against Principalities and Powers*. It is also described by the *Grecian Games* *, in which every man exerts his utmost care and strength both in preparation and execution. This is for a *Crown* of Leaves or Boughs, to which the glory of Martyrdom is compared, but with this difference, that the latter is *incorruptible*, the other *fading*. And this may be the Crowning meant by St. *Cyprian*, for ought appears to the contrary.

Our Author produces quotations from several other Fathers, which, as they are to the same purpose, I do not repeat; only their names are, St.

* 1 Cor. ix. 24.

James Bishop of Nisibis; St. Cyril; St. Epiphanius; St. Chrysostom. He comes next to St. Augustine, who carries the point much farther than any of the rest; indeed farther than the Author would have brought him for.

The difference between St. Augustine and all that went before him is so great, that one must imagine him either to have had a new Revelation discovering more than the rest had taught, to which he doth not pretend; or that he hath been carried by private Opinion, and arbitrary interpretations of the Doctrine and Practice of Primitive times, into greater lengths than the Writings of an elder age will justify. And perhaps he has given the first hint to the Enquirers after an improveable Opinion to found their *Purgatory*.

He saith, as quoted, * “ The time which is
“ interposed between the Death of a Man and the
“ last Resurrection doth contain the Souls in hidden
“ Receptacles, as every Soul is worthy of Rest or
“ Grief according to what was its due whilst it
“ dwelt in the Flesh. — Therefore when the
“ Sacrifices of the Altar, or of what kind soever
“ of Alms are offered for all the Dead who have
“ been baptized, Thanksgivings are offered up
“ for those that were very good; Propitiations
“ for those who were not very bad; *pro valde*
“ *malis etiam si nulla sunt adjumenta mortuorum,*
“ *qualescunque vivorum consolationes sunt.*” This
last I pretend not to translate. He concludes,
“ *Quibus autem,* But they who reap advantage
“ by such Prayers for them, do either reap this
“ advantage, that they obtain a full remission, or
“ a more tolerable damnation.”

The same St. Augustine we shall find using the terms *Refrigerium*, *Lux*, and *Pax*; † *Gaudete &*

* S. Augustin. Enchyrid. ad Laurent. cap. 109. tom. 6. p. 237.

† De Spiritu & Animâ, p. 897.

exultate, Justi, quia videtis quem amastis — Rejoice, ye Just, and be exceeding glad, because you see him whom you have loved. — *Væ mihi misero, qui nunquam sentio quod sentitis, nec ibi sum ubi vos estis in loco Refrigerii, Lucis, & Pacis vos estis* : I am miserable, who never think as you think, nor am where you are ; you are in the place of Refreshment, Light, and Peace.

By the place of Refreshment, Light, and Peace, the other Fathers understand the happiness consequent upon the Resurrection. If St. *Augustine* is speaking of the intermediate State ; of his *hidden Receptacles* ; he gives them a preference to what they describe them, since they pray for Refreshment, Light, and Peace, for such as he acknowledges possess'd of them already. These, wherever they are, he addresses with, *Orate pro me ad Dominum*, as already quoted.

The Author undertakes farther, “ to bring
“ some Fathers who were of opinion, That several remaining Impurities are to be burned, and
“ that the Faithful with whom they did remain
“ after death, even until the Resurrection, shall
“ be cleansed and refined from them by the Fire
“ which shall be kindled at the Resurrection, just
“ before the Great Judgment.”

I am not concerned to follow him any farther than Prayers for the Dead, which 'tis plain have been extended beyond Primitive pattern, even by those that deny Purgatory.

These Speculations may do injury to Religion, they may introduce something like Purgatory, or something else unforeseen by the Authors of them, which may lead people into dangerous mistakes.

The benefit to be reaped from them, supposing them to be well founded, is nothing. Our Duty and our Expectations are the same, be these true or false. Why then should Schemes be erected to
solve

olve Difficulties which we have no promise to see explain'd? To let us into the knowledge of that Intermediate State, which, for ought appears, is industriously concealed from us? If those Texts of Scripture which are brought in proof of this point were written with that design, it is strange that they are not plainer. Either it is a point we are not to inquire into, or we should have had greater Light to find it by.

The maintainers of these Opinions are apt to represent their Adversaries (by Adversaries I mean only those that don't join them in these particular points) to disadvantage. They couple things which there is no necessity of holding at the same time. A man may affirm nothing, may be unwilling any thing should be affirmed of the *Mutability of Habits in a separate State*, and yet not hold that *Eternal Judgment immediately succeeds Death*. The Latter is a point not at all of private Opinion, but Revealed, That there shall be a Day of Judgment for the Whole World, how then can that day be till the World is at an end?

What Productions have we seen from Expositors of the *Revelation* of St. John, upon that part of it not yet accomplished, nay, upon that which is accomplished, and expounded of the future? Have not many Great Men lost themselves, and forfeited the Character they had raised, by diving into these hidden things, some of which are not to be known till they are come to pass. For that use of Prophecy we are sometimes directed to, That it was only a Credential of the Prophester to gain Credit for the rest of what he delivered, and this Credential could not be used till the thing foretold was come to pass.

There is no sort of Knowledge that the generality run more greedily after than that of a future State. Whereas they ought to be content with

what is revealed, without enlarging their notions. When men publish their Gueſſes and *Reſveries* of this kind, they are far from affording innocent Amuſement; becauſe they unſettle peoples minds from attending upon what they are ſure to be required of them, and lead them into what ends very often in Error and Uncharitableneſs.

Thus when they have future Happineſs explained to them, by meeting their Old Friends, and being placed near their Kindred and Relations, they are inſtructed to a lower view of Spiritual enjoyments than the Scripture gives, which ſaith, * *they ſhall be as the Angels of God in Heaven.* The deſign of Religion being to exalt the mind to an eſteem and reliſh of what is above the enjoyments of ſenſe, to a habit of preferring ſpiritual to temporary delights; 'tis ſetting us back again from the Improvements we have made; from thoſe degrees of Perfection we have or might have attained to; reſolving our expectations into proſpect of earthly comforts, intended only to ſmooth and ſoften the paſſage to the other. That thus much of Humanity ſhall be obliterated as makes up this paſſion and affection, is evident from this; That *they neither marry, nor are given in marriage.*

Upon the whole, it is not without good Reaſon that our Church has thought fit to diſuſe this Practice of Praying for the Dead. It will be ſaid, That it might have been retained, if kept within the Bounds preſcribed to it by the earlieſt and pureſt Ages; when it was but a ſort of explication of that Article of our Creed, *The Communion of Saints*, a profeſſion of our Universal Charity.

It cannot, on the other hand, be proved an Eſſential of Chriſtianity to acknowledge her Communion with all the Faithful Dead and Alive by

* Matt. xxii. 30.

this antient method, when the same is daily acknowledged in her Creeds and her Offices, so that no man can doubt of her adherence to this Catholick Doctrine.

There have already, and in all probability will again upon experiment, great Abuses crept in under this laudable protection of Charity. It is the wisdom of Governors to guard against what hath been perverted to the prejudice and scandal of the Church. If this can be done by omitting what is no essential point of Doctrine or Worship, it is but exercising that power which is essential to a Church.

Carrying Prayers for the Dead too far, made way for Purgatory, the Abuses of which I need but mention: One is, giving room for Interest and Advantage to mix itself in spiritual Offices. And where-ever Filthy Lucre has a pretence to come, it carries all before it. Here's perfect *Alchymy*, all things deserting their natural powers, and running into Interest. It makes its way like Infection and Pestilence, and therefore all manner of Precaution is to be used against it. What Breast is proof against it, that suffers it to enter with its train of Arguments? May not its Votaries say,

— *Sume superbiam*
Quæsitam meritis? Hor.

Another Inconvenience, if by so gentle a name it may be called, of Purgatory, built upon too great a liberty of Praying for the Dead, is this; That it naturally gives too much encouragement for a careless, if not a wicked Life. The prospect of having his Soul's Health provided for by works of Piety or Munificence, hath served many a man for an excuse to do what he would. The Church

may instruct, threaten, protest against Indulgence to the Contumacious, but they'll trust to its Clemency, and think themselves safe when in *Misericordiâ*. How many instances have we of most profligate Men that have built Altars to find a Sanctuary at? Who would neglect all proper endeavours of their own, since *Heaven might be taken for them by force* of purchased Prayers? I don't accuse any Church of countenancing such things. But if private Men have it in their power to betray their charge for gain; to encourage or connive at unchristian practices in such as do or intend publick Good: or if there be such a latitude in Doctrine, that the Guilty shall presume to trust to shelter under it, it may be wish'd that the Avenues to such scandal had been better defended.

They that have enlarged and superadded to the Primitive pattern have no countenance from the Rule of *Vincentius Lirinensis*; *In ipsâ Catholicâ Ecclesiâ magnopere curandum est, ut id teneamus, quod Ubique, quod Semper, quod ab Omnibus creditum est.*

As to the Authorities produced from the Writings of many Reverend and Pious Members of the Church of *England* supporting the practice of Praying for the Dead, thus much must be allowed, That Principles are not to be tried by Practices: That Deviations destroy not the force of Rule and Order. Where indeed no Rule is to be found, the Judgment and Example of great Men ought to be considered. But in this case whatever a man delivers as his Judgment, is to be regarded according to its agreement with that Rule of Faith and Practice which was handed down to us with our Common Christianity.

Yet if all were recited, which the most considerable Authors of our Church have maintained upon this head, there are not more, I believe, than
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one of them in ten that have exceeded the Primitive example. And of these none of them that I have seen have copied after St. *Augustine*, but come short of what he hath taught.

The generality of them say the same as the Great Bishop *Cosins*, * speaking of things in which he would agree with the Church of *Rome*; *In giving Thanks to God for them that are departed out of this life in the true Faith of Christ's Catholick Church, and in praying to God that they may have a Joyful Resurrection, and a perfect Consummation of Bliss, both in their Bodies and Souls.*

More at large in the Prayer and Thanksgiving for the whole Estate of Christ's Catholick Church, with a Commemoration of the Saints, generally believed to be of the same Prelate's compiling.

— *Such as were the Holy Patriarchs, Prophets, Apostles, and Martyrs, whom we remember with Honour, and commemorate with Joy; and for whom, as also for all other thy Servants our Fathers and Brethren who have departed this life with the seal of Faith, and do now rest in the sleep of Peace, we praise and magnify thy glorious name: most humbly desiring that we may still continue in their holy Communion, and enjoy the comforts thereof while we are on earth, following with a glad will and mind their holy examples of godly Living and Stedfastness in thy Faith: And that at the last day we with them, and they with us, may attain to the Resurrection of the Just, and have our perfect consummation both of Soul and Body in the Kingdom of Heaven —*

Much to the same purpose is the Prayer still in use in the Office for burial of the dead: — *Beseeching Thee that it may please Thee of thy gracious Goodness shortly to accomplish the number of thine elect, and to hasten thy Kingdom; that we with all those that*

* Differences between Church of *Rome* and Chur. of *England*.

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are departed in the true Faith of thy holy name, may have our perfect consummation and bliss, both in Body and Soul, in thy eternal and everlasting Glory.

Instances may be brought of the disuse of some Customs, began even in the Apostles days, when they have been found perverted, and destructive of the end for which they were appointed. The *Agapæ* or Love-Feasts have been universally laid aside, yet the Love and Charity which one Member owes to another is to be expressed by other methods. The Apostle complains* of the disorder and indecency of the Christians behaviour. These Christian Feasts, which were intended for relief of the Poor, to shew the Rich condescending and Communicative, are turned into an unfriendly and ravenous meal. Whereas every man contributes according to his state and ability, he that has nothing to bring, has nothing to eat and drink, the owner scrambling for it himself. This being so like the practice of Gluttons and Drunkards, is condemned by the Apostle. He tells them, they had better do these things at home and in private, than be guilty of them in a place where they pretend to be shewing the Virtues of Christianity. For so indeed it was designed to excel and outshine the *Philanthropy* of the Pagans.

* 1 Cor. xi. 21.





*The LIFE of Dr. WILLIAM LLOYD,
Bishop of St. Asaph.*



R. William Lloyd was born at *Tylehurst* in *Berkshire* in *Aug. 1627*. His Father *Richard Lloyd, S. T. B.* was Rector of this place and Vicar of *Sonning* in the same County. He learned the Languages under his Father, and had made some progress in *Hebrew* at thirteen years old. At this age he was enter'd a Student in *Oriel College, Oxford*, and the next year, or thereabouts, became Student of *Jesus College* under the tuition of *Mr. Henry Vaughan*, who had gone the same steps before him, having been originally of *Oriel*, whence he removed to *Jesus*. *Sir Lionel Jenkins* was pupil to the same *Mr. Vaughan*.

Mr. Lloyd was Batchelor of Arts, and left the University just before it was garrison'd by the King's Forces. After the Surrender of the place he was Master of Arts, and Fellow of *Jesus*. In 1648 he enter'd into Deacon's Orders, being Ordain'd by *Dr. Skinner* Bishop of *Oxford*. Then he went into the Family of *William Backhouse* of *Swallowfield, Esq;* to be Tutor to his Children. He returned with *John*, Son of *Mr. Backhouse*, to *Oxford*, 1656, who was Gentleman Commoner of *Wadham*, where he continued three years under *Mr. Lloyd* as a Governor or private Tutor.

Whilst *Mr. Lloyd* lived in *Mr. Backhouse's* Family the Rectory of *Bradfield* was conferred upon him.

him. Dr. *Pordage*, a very worthy man, had been ejected from it by the Commissioners appointed by *Cromwell*. The abdicated person had, very probably, a good character amongst those I should have been glad to have seen an account from, because he is drawn with so bad a one by his Ejectors; viz. that they expell'd him, for having been conversant with *Evil Spirits*, *Blasphemy*, *Ignorance*, *Scandalous behaviour*, *Devilism*, &c. The Doctor vindicated himself in a piece entitled, *Innocency appearing*. Some of the Doctor's descendants are yet alive, and I hope like to meet with some compensation for the sufferings of their Ancestor, at the hands of an *English Gentleman* who has already given them proof of his favour, whose particular delight it is to do generous things, and to shew his detestation of the ill usage the Clergy of that age met with.

Mr. *Lloyd* was presented by *Elias Ashmole*, Esq; Lord of the Manor in right of his Wife. Yet he was opposed by two great Men of *Reading*, Presbyterian Ministers, tho' he had passed the examination of the appointed *Triers*. I don't know whether Dr. *Pordage* was the man; probably he may, being charged with *Devilism*, who was upon that subject examined, and answered, *The Devil was & need not, a Trier*.

These two opposers of Mr. *Lloyd* were *Christopher Fowler* and *Simon Ford*, who had a mind to bring in Dr. *Thomas Temple*, upon the strength of Sir *Humphrey Forster's* Presentation, as the better title. Upon this Mr. *Lloyd* carried back his Presentation.

These people had perhaps a Jealousy of Mr. *Lloyd's* Learning, that it would not always suffer him to continue in such company, and to oppose the practice of earlier ages, in the knowledge of which he was conversant. *Fowler* printed upon Dr. *Pordage*, and call'd his Performance, *Demonium*

nium Meridianum: Satan at noon, or Antichristian Blasphemies, Antiscriptural Devilisms, evidenced in the light of Truth, and punished by the hand of Justice; being a sincere relation of the Proceedings of the Commissioners of the County of Berks against John Pordage late Rector of Bradfield in Berks.

Mr. Lloyd was ordained Priest 1656, by Dr. Brownrigg Bishop of Exeter. In 1660 he was made Dean of Rippon. In 1666 he was advanced to be Chaplain to the King. In 1667 he was Doctor of Divinity and Prebend of Woodford and Willsford in the Church of Salisbury. In 1672 he was made Dean of Bangor. In 1674 Residentiary of Salisbury. In 1676 he succeeded Dr. Lamplugh in the Vicarage of St. Martin's, Westminster. In 1680 he was promoted to the See of St. Asaph, upon the death of Dr. Barrow.

The Bishop of Sarum, who claims great intimacy with this Prelate, saith, * his preferment to St. Asaph was imputed to his bearing a load on the account of Berry's business. This Berry was Porter of Somerset House, and sworn against for one of the Murderers, or an Accessory to the Murder, of Sir Edmundbury Godfrey. He died a Protestant, denying any manner of guilt as to that affair, but repented of his having turned Papist, in which he had not been sincere. The same History tells us, † Dr. Lloyd attended him, and was much persuaded of his Sincerity. This probably he had spoken publicly, which is meant by Berry's business.

We have an instance upon this affair, of very unfaithful advice given to Dr. Lloyd by the Author of the History, and many others, || when he is represented to be in great difficulties, and to consult all his Friends. One Turbervill, who was Dugdale's second, and had his share in taking off the head of

* On the year 1680.

† On the year 1678.

|| On the year 1680.

Lord *Stafford*, was brought to Dr. *Lloyd*, having
 shewed some inclination to turn Protestant. The
 Doctor was then Vicar of *St. Martin's*. “ He
 “ convinced him so fully, that he changed upon it :
 “ And after that he came often to him, and was
 “ chiefly supported by him : For some months he
 “ was constantly at his table. *Lloyd* had pressed
 “ him to recollect all that he had heard among the
 “ Papists relating to Plots and Designs against the
 “ King or the Nation. He said that which all
 “ the Converts at that time said often, that they
 “ had it among them, that within a very little
 “ while their Religion would be set up in *England* :
 “ And that some of them said, a great deal of
 “ blood would be shed before it could be brought
 “ about : But he protested that he knew no parti-
 “ culars. After some months dependance on *Lloyd*,
 “ he withdrew entirely from him ; and he saw him
 “ no more till he appeared now an Evidence against
 “ Lord *Stafford*. *Lloyd* was in great difficulties
 “ upon that occasion. It had been often declared,
 “ that the most solemn denials of Witnesses before
 “ they make discoveries did not at all invalidate
 “ their Evidence, and that it imported no more
 “ but that they had been so long firm to their
 “ promise of revealing nothing : So that this ne-
 “ gative Evidence against *Turbervill* could have
 “ done Lord *Stafford* no service. On the other
 “ hand, considering the load that already lay on
 “ *Lloyd*, on the account of *Berry's* business, and
 “ that his being a little before this time promoted
 “ to be Bishop of *St. Asaph*, was imputed to that
 “ it was visible that his discovering this against
 “ *Turbervill* would have aggravated those Censures,
 “ and very much blasted him. In opposition to
 “ all this, here was a Justice to be done, and a
 “ service to Truth, towards the saving a Man's
 “ life : And the question was very hard to be de-
 “ termined.

“ terminated. He advised with all his Friends, and
“ with myself in particular. The much greater
“ number were of opinion, that he ought to be
“ silent. I said, my own behaviour in *Staley's*
“ affair, shewed what I would do, if I was in that
“ case : But his circumstances were very different :
“ So I concurred with the rest as to him. He had
“ another load on him : He had writ a book with
“ very sincere Intentions, but upon a very tender
“ point : He proposed that a discrimination should
“ be made between the regular Priests that were
“ in a dependance and under directions from *Rome*,
“ and the secular Priests that would renounce the
“ *Pope's* Deposing power and his Infallibility. He
“ thought this would raise heats amongst them-
“ selves, and draw Censures from *Rome* on the
“ Seculars, which in conclusion might have very
“ good effects. This was very plausibly writ,
“ and designed with great sincerity : But angry
“ Men said, all this was intended only to take off
“ so much from the apprehensions that the Nation
“ had of Popery, and to give a milder Idea of a
“ great body among them : And as soon as it had
“ that effect, it was probable that all the Missio-
“ naries would have leave given them to put on
“ that disguise, and to take those discriminating
“ Tests till they had once prevailed : And then
“ they would throw them off. Thus the most
“ zealous man against Popery that I ever knew,
“ and the man of the most entire sincerity, was
“ so heavily censured at this time, that it was not
“ thought fit, nor indeed safe for him to declare
“ what he knew concerning *Turbervill*.”

Thus the most zealous man against *Missionaries*
that ever any other man knew, was seriously and so-
lemnly advised to stifle and smother Truth, and be
made Accessory to the Smotherers of it. For the same
thing it is for me to stand by and see a Man killed,

as to lend my helping hand towards it. The Man that I see perishing in a ditch for want of my assistance, may justly lay his death to my charge. If the Law will not take away the life of any man without Evidence, without such Evidence as his Peers can give Credit to, he is so long accounted an innocent person till proof of his guilt arises. Had a Man upon a Jury, or as a Witness, in his fancy believed Lord *Stafford* guilty, from the hard Lines of his Face, or the strength of some *second-sighted* discoveries; or because he was a great Favourer of his Religion, and reported to be a Bloody-minded Zealot; is he not guilty of his Death if he forbears revealing that Truth which may save him, and which in probability would have saved him?

This seems to have been the Consideration that outweighed all the rest, that the *Plot would have been blown up* if the Lord had escaped. And what is this but making Prudential Reasons take place of Honest ones? What is it but reviving *Forty-one* and its Casuistry? Is it a point of *Peerage* which Archbishop *Williams* held, to have a pair of Consciences, a publick and a private one? One that saves myself, another that assaults my Neighbour? One that I shall Judge him by, another that he shall Judge me by?

I am amazed that all the Missionaries between this place and *Japan* have not yet sent in their Subscription Money for the Second Volume of this History.

Here's *Turbervill sub sigillo Confessionis*, playing the Hypocrite notoriously. *It hath been declared, that the most solemn denials of Witnesses before they make discoveries did not at all invalidate their Evidence.*

No more it does in a Court of Judicature, because no man is bound to accuse himself, and there may be sinister Considerations deterring him from Candour

Candour and Justice. But when a Man unbosoms his Soul; and deliberately owns at his embracing a new Religion, and, as I presume, Absolution, that he tells the whole Truth, as little regard ought to be had to his future discoveries from the Confessor himself as if his Ears had been already cropt, unless he hath hinted at circumstantial or collateral proof to support his *No Evidence*.

And considering the Credit of the Witnesses was at that time very low, and the Improbabilities of what they swore very great, this Prelate's little Finger might have drawn the perishing Lord out of the snare. *Dugdale's* Veracity had been evidently shaken. *Turbervill* had, according to the Renowned History, sworn to the wrong year in which Lord *Stafford* took pains to persuade him to kill the King: He was allowed to go and correct that Error. The proposal was made to him at *Paris*. The Lord sent him over, and was to follow. But when he came, *Turbervill* never went near him!

When he had this Lord's head in a string, 'twas much he did not make him purchase his Security by a sum of Money, or by good feeding at his Table. But *Turbervill* loved Protestant-fare best, especially where he had the private satisfaction of Jockeying his Landlord, and teaching him by the surest rule, experience, to bestow a little necessary suspicion upon hungry Converts.

In how glaring a light is this put! *Here was a Justice to be done, and a service to Truth, towards the saving a Man's life?* And all comes off as by Sleight of Hand: *It was not thought fit, nor indeed safe for him to declare what he knew concerning TURBERVILL!* It might indeed have saved many a life besides. When Witnesses are in for't, they go thorough-stitch with their Work.

This errant Historian has more than once declared, that he did not believe one word of the Plot.

Plot. I need not repeat his Conversation with *Charles II.* already mentioned, in which both agreed it was a Sham; only the King would have fastned the Contrivance higher, the Historian was content with fixing it upon *Oates*. Why then doth he act the part of the Bishop of *Durham's* Coachman, and drive his Friend another way? A very little of his other pains would, one would think, have brought off *Dr. Lloyd* to his Sentiments, if three things have their due weight.

First, That *Dr. Lloyd* thought *Berry* innocent, because of his dying a *Protestant*, and absolutely denying the Fact.

Next, that *Prance* must at length appear to him a very vile Creature. After his evidence given, he had solemnly, before the King in Council, retracted every tittle of it. Yet he made a shift to persuade *Dr. Lloyd* it was again all true. That which should have made him think much otherwise is this, * “ *Prance* swore nothing against
 “ him (*Berry*) but that he assisted in the Fact,
 “ and in carrying about the dead Body. So *Lloyd*
 “ reckoned, that those things being done in the
 “ night, *Prance* might have mistaken him for
 “ some other person, who might be like him,
 “ considering the confusion that so much guilt
 “ might have put him in. He therefore believed
 “ *Prance* had sworn rashly with relation to him,
 “ but truly as to the main of the Fact.”

Such a Load as *Prance* lay under before, should certainly, with this addition of random swearing, have crushed his Credit beyond a possibility of recovering itself.

Lastly, *Turberwill*, who had sworn to the wrong year, and to his never having seen the Lord after he came over, and who had egregiously prevari-

* On the year 1678.

cated with Dr. *Lloyd* in the most solemn Act of receiving Absolution, finds no way to redeem his good Opinion; but Fear and Prudence stops the Doctor's Mouth, whilst Innocent blood is shed.

The Bishop of *St. Asaph* was one of the Seven who were sent to the Tower, and tried and acquitted; which I repeat not, because it is in the life of Archbishop *Sandcroft*. He was first translated to the See of *Litchfield* and *Coventry*, afterwards to that of *Worcester*.

There are many things of which this Prelate was Author.

Some Controversial writings against Lord *Castlemaine*.

A Conference between two Protestants and a Papist.

Considerations touching the true way to suppress Popery in *England*: And Considerations upon the difference between the Church and Court of *Rome*. This must be the thing mentioned by Bishop *Burnet*, which had laid a Load upon him. For these were reflected upon at the Trial of Lord *Stafford*, by Sir *Francis Winnington*, "as Treatises
"purposely and designedly wrote, some time before the discovery of the Popish Plot, to reconcile us to, and make us easy towards Popery,
"by way of softening and mollifying Preparatories." This he answered in an Epistle Dedicatory to a Sermon preached before the House of Lords.

An Historical account of Church Government, as it was in *Great-Britain* and *Ireland* when they first received the Christian Religion.

Letter to Dr. *William Sherlock*, in Vindication of that part of *Josephus* his History, which gives an account of *Jaddus* the High-Priest's submitting to *Alexander the Great* while *Darius* was living: Against the Answer to, *Obedience and Submission*

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to the the present Government. *Chronologia Universalis.*

He is also reckoned a Sharer in Dr. *Burnet's* History of the Reformation, having furnished greatest part of the Materials, and carefully corrected it.

There is a piece printed in the History of the *Stuarts*, said to be of the Bishop's dictating to a Gentleman who took Minutes, and gave it in as it stands. It goes by the name of, *Bishop Lloyd's Account of the Imposture of the Prince of Wales.* It is too long to be recited here. The most considerable points in it are five:

First, That the Queen miscarried on *Easter Monday*.

2. That she pretended to be brought to bed on *Trinity Sunday*.

3. That the Child died the *Monday* after.

4. That another was brought in his room.

5. That he died again on the fourth or fifth of *August* at *Richmond*, and was buried at *Chiswick*.

Bishop *Burnet* gives us * the four first of these, but saith nothing of the fifth, except in thus referring to Bishop *Lloyd's* Narrative: " I do not mix with these the various reports that were, both then and afterwards, spread of this matter, of which Bishop *Lloyd* has a large Collection, most of them well attested."

* On the year 1688.





The LIFE of Dr. ROBERT MORGAN, Bishop of Bangor.



R. *Robert Morgan* was born in the Isle of *Anglesea*, educated in the School of *Beaumaris*. Thence he went to *S. John's* College in *Cambridge*, was Scholar and Fellow. He was ejected with twenty-nine other Fellows, and the Master Doctor *Beale*.

He was Prebendary of *Chester*, from whence he was ejected. Whether he was Archdeacon of *Merioneth*, and Rector of *Llandyffnan* in *Anglesea*, before the Restauration, I do not find.

In the time of the Rebellion, this worthy man kept up his own Courage, and was instrumental in promoting the Interest of the King amongst the Gentlemen of *Anglesey*, *Carnarvon*, and *Merionethshires*. It is allowed that there was a Spirit of Loyalty illustrious in *Wales*: Some died in cold blood for the Royal Cause, with as pious Gallantry as any of the Sufferers shewed. Their readiness to join in the untimely attempt of Sir *George Booth*, their receiving Royal Garrisons into *Chirck* Castle at that time, and into *Harding* Castle, was a proof of their zeal and resolution.

Dr. *Morgan* in 1666, was possessed of his Prebend, and the Rectory and Archdeaconry above-mentioned. That year he was made Bishop of *Bangor*, which See he held till his Death, 1672.

There is some disagreement amongst the Collectors of these things, concerning the time of

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Dr. Roberts's death; *Wood* places it in the year 1665, *Lloyd* and *Heylin* a year sooner. It's possible the See was kept some time vacant. This Dr. Roberts was promoted to it 1637, at the instance of Archbishop *Laud*, for discovering Church Goods to the value of a thousand pounds.



The LIFE of Dr. HUMPHREY LLOYD, *Bishop of Bangor.*



R. *Humphrey Lloyd* was the Son of *Richard Lloyd*, S.T.P. Vicar of *Ruabon* in *Denbighshire*. He was born at *Body Fudden*, in the parish of *Trawysfynnyd* in *July* or *August*, Anno 1610. He was at first Commoner of *Oriel College Oxford*, then of *Jesus*, where he was Scholar. From thence he was chosen Fellow of *Oriel*, Anno 1631. and was for many years an eminent Tutor there.

Archbishop *Williams* being at *Oxford* to attend the King there, Mr. *Lloyd* became known to him, and was preferred by him, being made his Chaplain, to the Prebend of *Ampleford* in the Church of *York*. His Father being dead, he succeeded him in the Vicarage of *Ruabon*, from which he had the honour to be ejected for Loyalty, as he also was from his Prebend.

Upon the Restauration he came into both his Preferments again. Anno 1661, He was made Canon of *St. Asaph*, and created Doctor of Divinity. Anno 1663 he was installed Dean of *St. Asaph* upon the death of Dr. *David Lloyd*. He had also the
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Sine-cure of *Northop* in *Flintshire*, for about this time he resigned it. *An.* 1673, he left his Vicarage of *Ruabon* for that of *Gresford*, void upon the death of his elder brother *Mr. Samuel Lloyd*.

Upon the death of *Dr. Robert Morgan* he was advanced to the See of *Bangor*. His Consecration Sermon was preached by *Dr. William Lloyd*, who was till the Revolution Bishop of *Norwich*.

He improved the revenue of his Bishoprick considerably, having obtained an Act of Parliament in the year 1683, for annexing to it for ever the Archdeaconries of *Bangor* and *Anglesea*, and the Sine-cure of *Llanybaidar* in *Kinmerch*, and two thirds of both the Comportions of *Llanddinam*, for the Support of the Fabrick, and the Maintenance of the Choir of *Bangor*, and the other third for the maintenance of the Vicarages belonging to *Llanddinam*. He had at his own charge, the four Bells given by Bishop *Rowlands* to the Church of *Bangor*, new cast, and added to them a Tenor Bell.

It is observable, that there are more Acts of Munificence recorded of Bishops whose Revenues were small, than of those who had greater; As there are more Vicarages improved by Vicars, than Parsonages by their Rectors, I mean by Building as well as Endowment. It may be, that those already well endowed, wanted not Benefactions. In some places it may be owing to the little Hospitality and State that was expected to be kept up, and therefore Frugality may have out-stretched a greater Income obliged to greater Expence.

This worthy Prelate died *June* 18. 1688, was buried in Bishop *Rowland's* grave, on the North-side of the Altar in his Cathedral. The Inscription we have in *Ant. Wood*.

M. S.

*Humbredi Lloyd, S. T. P. Episcopi Bangor, qui e
Familiâ Lloydorum de Dulassen oriundus in agra*

M 2

Mer-

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Merviniensi natus, & in Acad. Oxon. educatus. Post quam Causæ Regiæ sub Carolo Martyre strenuus Assertor & Confessor extitisset, sub Carolo secundo primo Decanatu Asaphensi, dein Episcopatu Bangor insignitus. Huic Ecclesiæ per tria annorum lustra præfuit & benefecit. Obiit 15 Cal. Feb. 1688. ætat. suæ 73.



The LIFE of Dr. ROBERT CREIGHTON, Bishop of Bath and Wells.



R. Robert Creighton was born of an ancient family in the North of Scotland. He had his education at *Westminster School*, whence he was elected to *Trinity College Cambridge*. Anno 1613, he took his Degrees in Arts, was *Greek Professor*, and *University Orator*. Anno 1632, he was made *Treasurer of the Cathedral of Wells*. He was also *Canon Residentiary*, *Prebend of Taunton*, and had a *Living in Sommersetshire*, the name of which is not known. He was collated to his *Treasurership* by *George Archbishop of Canterbury*, the *See of Bath and Wells* being vacant upon the Translation of *Bishop Curle* to *Winchester*. *Dr. Wright* had held this *Preferment in Commendam*, with his *Bishoprick of Bristol*, and was at this time translated to *Litchfield*.

Mr. Creighton was made *Doctor of Divinity* in the year 1637, and *Dean of St. Burien in Cornwall*, according to the common Tradition. But there are two more Possessors of this *Deanry*, and *Loyalists* both. *Dr. John Weeks*, *Prebendary of Bristol*, is said to have been *Dean of St. Burien*, to have out-lived

lived the Usurpation, and to have been restored to his Deanry.

Mr. *William Adams*, Vicar of *Totness* in *Devonshire*, is also called Dean of *St. Burien*. It is probable Dr. *Creighton* resigned this Preferment, and Dr. *Weeks* came after him. As for Mr. *Adams* he might have possession given him by the King's Army, in which he was, and from which he also had his Living, for want of opportunity of regular Institution. I say, to reconcile the accounts of the matter, this may have been done upon Dr. *Weeks's* flying before the Enemy, and going beyond Sea.

Dr. *Creighton* was a great Sufferer for the Royal Cause, in the beginning of the Rebellion and afterwards. His first shelter was, the same with a great many other of the *Destitute, Afflicted, Tormented*, in the King's Army at *Oxford*. After this, the Scabbard was thrown away, for they met with most inhumane usage from the *Powers in being*, who had officiated in the Army, or but seemed to be active for the Monarchy and the Church. Mr. *Chillingworth*, already mentioned in our *First Part*, and many more, received worse treatment than they were to expect from *Turks* and *Saracens*.

This made one hearty Clergyman, who actually drew Sword in the Service, and shewed so much Courage and Skill in Arms, as to arrive at the Post of a Major, do what he could to conceal the Station in which he had fought. He knew very well, their ungenerous Commanders, raised generally from the *Dunghill*, had no esteem for that Gallantry in an enemy, which the manly part of the World honour, though to their cost. He therefore upon the Question, answered them in the *Sybilline* strain,

Major sum quam cui possit Fortuna nocere.

This was, indeed, a two-edged Sword; ambiguous and *Latin* both. He might well think the

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the latter would make him akin to the *Whore of Babylon*; but as he had defied them in the Field, he could not leave it off when in *Misericordiâ*.

Dr. Creighton got into *Cornwall*, when the unhappy Game was up, in the habit of a Day-Labourer: Thence to the King abroad, on whom he attended as his Chaplain. The Deanry of *Wells* was granted to him in exile. *Anno* 1670. he was made Bishop of *Bath and Wells*, on the death of Dr. *Piers*. He was a man of Courage and Learning. The first appears from his preaching boldly against the Vices of the times. Which tho' his Preaching could not reform, it was yet of such Service to the Preacher, as to make him esteemed in the eyes of the King, who has in many instances expressed his regard to those who boldly reprov'd what it was their duty to protest against. I do not single out this as the only good quality of that amiable Monarch, but to shew the groveling Spirit of his Detractors, that are not won by the bright Side of his Character, to let his blemishes pass in their natural colour; but to draw them, if I may use the expression, to their own Life: And would make him as black as that infernal Malignity which actuates their Pens and Tongues in Defamation. This Prelate published a Translation from Greek to Latin, illustrated with excellent Notes, of, *Concilii Florentini exactissima Narratio*, written by *Sylvest. Syguropulus*. *Leo Allatius*, a Jesuit, animadverted upon it. The Bishop answered him.

He died 1672, aged 79, was buried in a Chapel adjoining to the Cathedral, with this epitaph. *Robertus Creighton natus Deucaledoniæ in Boreali Scotiâ, per Patrem Thomam ex antiquis Ruvenia Toparchis: Per Matrem Margarefam Stuart, Johannis Jacobidæ Filiam, ex illustriss. Familiâ Stuartorum Comitum Atholiæ, Johannis secundi Scotiæ Regis a Fratre Pronepos, &c.*

END of the SECOND PART.

THE
L I V E S

OF THE

English BISHOPS

FROM THE

Restoration *to the* Revolution.

Fit to be Opposed to the

ASPERSIONS of some late *Writers*
of SECRET HISTORY.

They were stoned, They were sawn asunder.

N. B. The Author being advised to discontinue publishing this Work in Parts, and to complete the same in the subsequent Publication, has comply'd therewith, and accordingly the following Sheets in succinct Order finish the Design, and give an Account of the Lives of the rest of the Bishops of the Province of *Canterbury*, as also of those of the Province of *York*.

L O N D O N :

Printed for J. ROBERTS, in *Warwick-Lane*.

M.DCC.XXXIII.

[Pr. 3 s.]

THE

REVIEWS

OF THE

English Bishops

OF THE

English Bishops

DECLARATION TO THE REVOLUTION

FROM THE

of the English Bishops

DECLARATION TO THE REVOLUTION

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OF THE ENGLISH BISHOPS

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THE
L I V E S
OF THE
English BISHOPS

FROM THE
Restoration to the Revolution.

P A R T III.

The LIFE of Dr. THOMAS KEN,
Bishop of BATH and WELLS.



HE was born at *Litt'e Berkamsted* in *Hertfordshire* in the year 1637. The name of his Family seems to be taken from a place in *Devonshire* which denominates a Deanery. He had his education at *Winchester* School. Thence he went to *Hart-Hall* in *Oxford*, and was entred Student there *Anno* 1656. The next year he was admitted Probationer Fellow of *New-College*. May 3. 1661. he was Batchelor of Arts, and in *January* 1664. Master. Being in Orders,
N ders,

ders, he became Chaplain to *William Lord Maynard*, then Comptroller of his Majesty's Household. There is a printed Sermon of his on the Death of the Lady *Margaret Maynard*, preached at *Little Easton* in *Essex* 1682, the Residence of that noble Family, upon the Words of *Solomon*, *A gracious Woman retaineth Honour* *.

In the year 1666. he was chosen Fellow of *Winchester College*. Afterwards he was Domestic Chaplain to *Dr. Morley* Bishop of *Winchester*, who preferred him to the Living of *Brixton* in the *Isle of Wight*, and some time after to a Prebendary in the Church of *Winchester*.

This Prelate also gave him the Parsonage of *Woodhay* in *Hampshire*. One of these he resigned into the Bishop's Hands a little time after he was possessed of it.

The King going to *Winchester*, the Harbinger had marked *Dr. Ken's* House as Lodgings for a Woman of ill fame, as the Doctor called her, who refused to admit such a one. The generous Monarch, who knew how to esteem Probity, tho' wounded by the Opposition, rewarded it with a Bishoprick.

But before that advancement he travelled to *Rome* in company of *Isaac Walton* the younger, who was his Kinsman; *Mr. Walton* was of *Christ-Church*, and afterwards Chaplain to *Dr. Ward* Bishop of *Salisbury*. They set out in the year 1674, and returned the next year.

In 1679 he proceeded Doctor of Divinity, was made Chaplain in ordinary to the King, and went into *Holland* Chaplain to *Mary* Princess of *Orange*. In 1684. he attended the Lord *Dartmouth* to *Tangier*, as his Chaplain, who had a Commission to demolish that important Fortrefs.

* Prov. xi. 16.

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The same year he was made Bishop of *Bath and Wells*, upon the translation of Dr. *Mew* to the See of *Winchester*. In this high Office he was an example of Piety and Zeal. He was assiduous in the discharge of every part of his Duty, and a pattern of Charity in each of its Branches: His diffusive Goodness extended in an extraordinary manner both to the Souls and Bodies of Men.

He visited the poor Wretches of his Diocese that were in prison upon the Defeat of the Duke of *Monmouth*, administering to their necessities of every kind, by Prayers and Instructions, as well as Feeding great numbers of them.

Notwithstanding all this, we find a volley of Accusations thrown at him by the Bp. of *Sarum**, to be licked up again by his *Stuartine* and other Missionaries, who have the province of leading Mankind into Error, without the formality of Delusion: Without that Verisimilitude which other Traders deal in, these expect to be believed when they say the Moon rules the Day, and the Sun the Night; when they talk against common Sense and Probability; when they single out blemishes to besmear Mens character, the most incredible they could have instanced in, the very reverse of what the contemporary Age had observed in all their publick actions.

The Reverend Prelate, whose Life we are upon, was, by natural Temper, and excess of Meekness, the least liable of any Man to give offence. He erred in the regard he bore to all Mankind, unwilling to entertain those suspicions of their Insincerity, which were necessary to his own security and vindication.

Who would have thought his attendance upon the Duke of *Monmouth*, to prepare him for death,

* On the year 1685.

and his behaviour to that unfortunate Man, could be distorted to such ill-natured a turn as my Lord of *Sarum* has given it? Our Bishop was with the Bishop of *Ely* appointed for this melancholy Office, in which they acted, according to this Accuser's own Confession, with that faithfulness which became them. "The Bishops continued still to press on him a deep sense of the Sin of Rebellion, at which he grew so uneasy, that he desired them to speak to him of other matters. They next charged him with the Sin of living with the Lady *Wentworth* as he had done. In that he justified himself: He had married his Dutcheſs too young to give a true consent: He said that Lady was a pious worthy Woman, and that he had never lived so well in all respects as since his engagements with her. All the Pains they took to convince him of the unlawfulness of that course of Life had no effect. They did certainly very well in discharging their Consciences, and speaking so plainly to him."

Now Reader expect a *But*; for if ever thou findest him commending, there is a *But* not far off.

"But they did very ill to talk so much of this matter, and to make it so publick as they did; for Divines ought not to repeat what they say to dying Penitents, no more than what the Penitents say to them. By this means the Duke of *Monmouth* had little Satisfaction in them, and they had as little in him."

What would this Man have? He could not let even Bishop *Ken* go *Scot-free*, though the most inoffensive of his Order; some Charge must be cooked up against him, by this *Lover of Liberty and Moderation*, as he ironically styles himself.

Admitting that these two Bishops had talked much of this matter, though till he has proved that he

he has given Mankind warning enough to suspend their belief, where is the crime? By what Canon or other Christian Authority is a Priest to be censured for declaring his advice to a Person under Sentence of Death?

This is a *Gilbertism*. They had, doubtless, reason for what they did, either in their own justification, as having treated him with Faithfulness, or that the Council demanded an account of the Duke's Behaviour.

Doth this come under the head of revealing Confessions? With what pretence is this unhappy Gentleman called a Penitent? He certainly played the Droll with them, telling them of the Lady's Virtues, and his own Improvements during that criminal Commerce.

How much more serious does this Author make the Duke with Dr. *Tennison*, a Divine of his own choosing? "Dr. *Tennison* did very plainly speak " to him with relation to his publick Actings, and " to his course of Life; but he did it in a softer " and less peremptory manner."

This Story must find some *softness* in the gentle Reader, before he believes Dr. *Ken* capable of unmanly Behaviour on such a sorrowful Occasion. And what did this *softness* do, that it hath the honour of a place in the Renowned History? It was just as effectual as the other which is condemned, and which very probably never existed out of these Sheets. "Having said all that he " thought proper, he left those points in which " he saw he could not convince him, to his own " Conscience, and turned to other things fit to be " laid before a dying Man."

The Notes of Dr. *Kennet's* * History say, from a relation given by the late Archbishop *Tennison*;

“ That the Duke pulled out a Gold Watch, and
 “ pressed me to carry it in his Name to Mrs. *Went-*
 “ *worth*, which I positively refused, and said, I
 “ could not be concerned in any such Message or
 “ Token to her.”

Here *Peremptoriness* in the Office is a Virtue, which just now was a Sin! *Turpe est Doctori — Who talked so much of this matter?* This proof of Impenitence comes nearer the matter of Confession than the Charge the Confessor gives to a Person who shews himself no Penitent. As to the Point of Rebellion, the Duke dies declaring himself a *Martyr* for the People.

What does this great Casuist mean? A Stranger would think he was expounding upon the Duke's calling himself a *Martyr*: Describing his death he saith; “ His whole behaviour was easy and calm, “ not without a decent cheerfulness. He prayed “ God to forgive all his Sins, unknown as well as “ known. He seemed confident of the Mercies of “ God, and that he was going to be happy with “ him.”

A word to the Wise, saith our Proverb. The *Stuartine* goes on with the Scent *, “ He repented “ afterwards, that he had shewn such meanness, “ and prepared himself for death with a firmness “ of Soul worthy the character of a Hero, which “ he had justly acquired.”

Before I part with this *soft unperemptory Lover of Moderation*, I would ask one fair Question: What can be the meaning of that Sentence already cited, which does the execution upon the two Bishops for revealing their own, not the dying Person's Confession. “ *By this means the Duke of Monmouth “ had little Satisfaction in them, and they had as little “ in him?*”

* History of Stuarts, p. 704,

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Himself owns, that the *Duke* was examined by the *King* on Monday, and that Orders were given for his Execution on Wednesday. Bishop Kennet says, He was brought to London July 13 and executed July 15. Where then is the room for these Bishops to make their Conversation with the Duke so publick ?

Supposing, at the earliest, they were with him on Monday Night or Tuesday Morning, there was little time for him to be disgusted at their talking of him. After this time we must suppose them turned off for Dr. *Tennison*, otherwise he could have but little time with the Duke. If, *By this means*, have any meaning in it, it must be understood of making things publick in less time than Publication can well be made, and reported and refuted.

If this was not the means, what was, for he had not yet accused them of unsoft and peremptory treatment ; that comes in the Paragraph below ?

I don't know how this *Phænomenon* will be accounted for, but by those who believed the Duke alive many years after, persuaded another Person was hired to suffer in his room. To such as these indeed my Lord of *Sarum* seems to write, hoping the next Generation will be *Soland* Geese, greedy of Knowledge, and swallowing Iron like an Ostrich.

Yet Dr. *Tennison* had not blabbed ; he had not been unsoft and peremptory. What has that Alteration produced ? Ah why was not this *Secret History* a Secret still ?

If Books can fight *, why should they not speak : This Volume might be justified in saying what was a crime in *Job* †. “ *Why died I not*

* Battle of the Books.

† Chap. iii.

“ from the Womb? why did I not give up the Ghost
 “ when I came out of the Belly? Why did the Knees
 “ prevent me, or why the Breast that I should suck?
 “ For now I should have lain still and been quiet; I
 “ should have slept, then had I been at rest. With
 “ Kings and Counsellors of the Earth, which built
 “ desolate Places for themselves: Or with Princes that
 “ had Gold, who filled their Houses with Silver.”

The want of *Douceur* in our Prelate's character,
 is too visible. * “ *Ken* succeeded in *Bath* and
 “ *Wells*, a Man of an Ascetic course of Life, and
 “ yet of a very lively temper, but too hot and
 “ sudden. He had a very edifying way of preach-
 “ ing: But it was more apt to move the Passions
 “ than to instruct. So that his Sermons were
 “ rather beautiful than solid; yet his way in them
 “ was very taking. The King seemed fond of
 “ him. And by him and *Turner*, the Papists
 “ hoped that great progress might be made in
 “ gaining, or at least deluding the Clergy. It was
 “ observed, that all the Men in favour among the
 “ Clergy, were unmarried, from whom they hoped
 “ they might more probably promise themselves a
 “ Disposition to come over to them.”

If I might humbly advise, the Second Volume
 of the Renowned History should come out in the
 Language of the *Hottentots*; for it is hardly fit to
 be trusted with a Boy of eleven years old. Surely
 if it were designed to be read, there should have
 been some severe penalty upon examining it. The
 Bishop was too hot and sudden. What can be the
 meaning of that? What Act of his Life gives colour
 for it? An edifying way of Preaching is expounded
 into moving the Passions, in opposition to In-
 struction! The Papists had great hopes of deluding
 the Clergy by him and *Turner*. Were not both

* On the Year 1684.

these Prelates of the number who petitioned against the Declaration, and went to the *Tower*? Was not the Secret History wrote long after they had shewn their firmness against Popery?

Is this a Reflection upon the Bishops, that the Papists should hope for them contrary to all sense and experience? If the Devil should hope for a Man, who can help it? Must the Mob be set upon People because the Papists are said to hope for them? What is this to a Character which the Author is giving to a number of Bishops?

One ground it seems for their *Hopes* was their being unmarried. This was an unlucky Stroke; for Dr. *Turner*, the last Man mentioned but two Lines before, was a Widower, and had a Daughter. This shewed his Inclination to Popery!

Here he overlooks an Objection of great force, if Dr. *South's* Jest had any thing in it, *Here comes my Friend* — with his Reasons in his Hand.

How edifying, how beautiful, how instructive will this Sentence be in the *Hottentot* Tongue, which is so passing fine in ours? Who would not be in love with a *Climax*, such a one as this. *To hope for a probability of a promise of a Disposition*. If the Letters had been shaken in a bag, we might have had a better chance for Edification whatever had come out: Indeed if they had made nothing at all.

We have these Hopes of the Papists published thus solemnly, notwithstanding a Fact of which my Lord of *Salisbury* could not be ignorant; for the Notes of Bishop *Kennet's* History tell us, that "Bishop *Ken* had highly incurred the Displeasure of the Court for presuming to preach against "Popery." There was a Piece came out under the Title of Animadversions upon his Sermon at the Cathedral of *Bath*, with severe Reproofs to the Bishop, and a Prayer for his Conversion. This, saith the same Author, was dedicated to the King.

Was

Was it possible my Lord of *Sarum* could be ignorant of this? Was it, will Posterity say, possible for him to write thus of the Papists hopes, thus in the Face of the Sun?

The Bishop of *Bath and Wells* was seized in the beginning of the year 1710. with an Ulcer in his Kidney, from which he was relieved by using the Hot-Well of *Bristol*. In the latter end of the same year he fell under a halt Palley and a Dropsy, of which he died at *Long-Leate*, in the 74th year of his Age. He was, by his own Appointment, buried at *Froome-Selwood*, the nearest Parish of his Diocese, in the Church-yard, under the East Window of the Chancel.

He has several Sermons in print.

An Exposition of the Church Catechism.

Directions for Prayers.

Charge to his Clergy concerning their behaviour in *Lent*.

Manual for *Winchester* School.

There is a point of the History of these times which very much wants to be cleared up. A piece of Slander is propagated to our Days, and is like to go farther, if the Authors of it are not taken down from that Reputation which they have assumed. The Fathers of the Church are represented of a persecuting Spirit, and the Church as a cruel Mother, without natural Affection. Her fondness to one part of the Family, her severity to the other make her odious.

I will not take upon me to say, All this Levelling Work was intended to make way for Atheism and Free-thinking; yet if the Engineer had not that in view, it will be hard to find what he aimed at. Thus much may be asserted, that such Use has since been made of it. The Church rendered Unreasonable and Offensive, will have a title to the less regard. The Managers

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of Church-Affairs being exposed as abusing their Power, and worrying the Flock, will be in danger of being laid aside as useless, or pursued as a Pest and Nuisance.

I am aware of the Objection; That many of the Demolishers of the Church have not thrown off Christianity, but are only for a new Model and Form of Worshipp according to their own choice and liking.

This I shall admit: Nor shall insist upon the probability of Wolves putting on such Cloathing to compass the main end: Though it is a practice well enough known, for Scaffolding is of use to take down a Building as well as to set one up.

I content myself with observing, that according to the natural and usual course of Things, this must be the End: That the Dividers and Underminers of the Church do in the end promote the Cause of Infidelity.

If the Recommenders of Moderation, would for once make use of a few Grains of what they prescribe to others; if they would confess the truth of what follows, as far as it is truth, I should not despair of their repeating once more the significant Words of their Address before the Restauration,

— *pudet hæc opprobria Nobis*
Aut dici potuisse aut non potuisse refelli.

Experience has shewed us, That in *Reforming* there is no end: That every Sect which has refined upon the Christian Discipline, has produced more Sects and Sub-divisions. From *Presbyterians* have sprang *Independants* and *Anabaptists*: From these *Muggletonians*, *Quakers*, *Sweet-Singers*, *Fifth-monarchy Men*, and *Seekers*.

Si paulum a summo discessit vergit ad imum. Hor.

The

The Parent [*i.e.* the *Presbyterians*] has with pain and zeal argued, preached, wrote, fought against these Improvers upon her own Model, and all to no purpose. She has been once turned out of Doors, and insulted by these her dear Off-spring. She has lamented the ill use of Liberty, and is willing to attribute all the Tares to the Devil's sowing, except the Original Seed which she sowed herself. And if it were not for the aversion Mankind have to the *Eating their own Words*, for the prepossession of Passion and Opinion, the Consequents of indulging a Reforming *Genius*, must be so hideous as to make her regret the Example she gave.

New Opinions and Persuasions, tho' Erroneous, though taken up from groundless Fears, or mistaken ill Usage, have yet raised such strong Works in human Breasts, so fortified themselves against the approaches of Truth, as to be a fitter Object of Pity than of Zeal to propose a Remedy. And if ever Truth, set in its proper light, is of use, it must be to keep those right who have not gone off from it by Precept and Example, without much hope of reclaiming Wanderers.

A headless Body having chosen one Head, has no Security against farther Sub-division. But every Man of Ambition, Pride, Phrenzy, outvying his Neighbours, may be the Promoter of a new Society. These either trip up one another's heels as Interest or Wantonness dictates, or run out their length till the original ardor is spent; then dwindle into Indifference to all Religion, if not to Declaiming against it. The Interest or the Passion of the first Builders being worn out, the force of the Cement in time being spent, the Materials are disunited. Some are as neglected Rubbish, some again put in use for a Monument to expose the Weakness of their Forefathers, whose Detection was in great measure Error, whereas their own is Contempt.

There

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There is a sort of hereditary course in these things, for the truth of which I appeal to the experience of Mankind: Division produces Sub-division, Sub-division Nothing, or what is worse than Nothing. Error instilled by Institution and Example, is like an over-bent Bow, even when the Use is lost, the Aversion continues.

One hand that is made use of to poison our Histories, to plant and cultivate an opposition to the Church, and to vilify her most zealous Guardians and Defenders, is the late Marquis of *Hallifax*; a Man of Talents indeed superior to the ordinary level, but vain and ludicrous in the employment of them. The Scraps of his Conversation and his Coffee-house Jokes, as well as his more serious and determined spite, are picked up by modern Historiographers for the Amusement of Posterity.

The end of these Writings, besides the present Penny, I take to be furnishing the Age to come with Arguments to defend the practice of the Writers: That Posterity may solace themselves upon the plunder of their Forefathers, when they hear what a monstrous Set of Miscreants they got it from.

My Lords of *Sarum* and *Peterborough* have great reverence for this Oracle. Then comes the *Stuartine* and the rest of the lavish train to make up the Cry; ecchoing the Notes given by the leaders of the Chace, and claiming their share of the quarry. Every Stripling is looked at with Admiration that bleats out his Animosity to his Betters, though he be,

Like little David in Saul's Doublet. Hud.

The first of these Authors need not have borrowed and forestalled the Jest-Book, having a fund
of

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of his own never to be drained dry. He calls Charles II. an *everlasting Talker*. The epithet might come prettily from a blue or leathern Apron. If it is fit to be used at all, it best suits such Table-Talk as his own ; not the Monarch,

Who never spoke a silly Thing :

And who justified himself from the charge that makes up the Rhyme, by alledging, his Actions were not always his own, but influenced by perverse or ignorant Council.

The other History * to which the Author has lent his Name, is but a Collection of *Drudgers* †, who must make up their Quantity *quocunque modo* ; and who are therefore to be commended for dealing amongst Men of Wit, since Wit, though by a wrong Title, fills very well the place of Argument.

The *Stuartine* would have shot his bolt at the Sun, Moon, and Stars, if it had been the Fashion, and have quoted Mr. *Acherley* in praise of Dark Lanthorns.

From one to another comes down this doughty comparison which *Halifax* made of a King and a Coachman § *Who takes a Coachman to drive him, because his Father was a good Coachman ?*

I would be glad to know when a Coachman was fairly chosen, when my Lord and Lady, with the Abigals, Valets, Footmen, Grooms, and Helpers, Landry-Maids, Sculleons, and Scowerers were called in to vote ? And farther, whether all this were without Treating, Lying, Bamboozeling, or other corrupt practices.

* Bishop of *Peterborough*.

† A Name by which the Oyster-catchers are known.

§ History of *Stuarts*, page 631.

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Yet we must be dinned to death with *Utopian* Projects, for things that never were, nor ever can be had.

His Lordship, and all his Admirers, would be pleased to see a Coachman, whose Father had been some great Man, because there might be an Estate sunk and found somewhere else.

The grand Merit of this grand *Marquis*, is his Writing a Pamphlet in the year 1687. intituled, *A Letter to a Dissenter upon occasion of his Majesty's late gracious Declaration of Indulgence.*

This is without name, but at the end signed *T. W.* which some adept interpret *Thy Wellwisher.*

In this he bestows his compassionate Advice upon the Dissenters, that they should not be too fond of their new Friends the Papiſts, and crowd to Address for what will at length be their ruin. He advises them to carry it with more temper to the Churchmen, who are really penitent for their Haughtiness and ill Usage to the Dissenters, having seen their Fault.

This mighty *Marquis* sets himself up for an Arbitrator of Differences, to which he was never appointed. His Performance is but a kind of Insult on both, in which he would seem to knock their Heads together, and expose both; but his Strength is not equal to his intention.

This however serves the purposes of those who are catching at opportunities of decrying what is venerable, and supporting sham and imposture.

We will view both the Man and the Work; and begin with the Man, because his title to good Sense being indisputable, his Opinion must be a Law! And if his *Wit* appear but, as the Woman described it, *Wisdom out of its Wits*, the splendid Structure that is erected upon it must drop, and his little Retailers may have their Trinkets left upon their hands.

In

In the account that is given of him both by Friends and Enemies, I look chiefly at Facts which ought to determine our Opinion rather than the Glosses of Writers. Whatever I could collect, I satisfy myself with his Character given by the Bishop of *Sarum*, which must pass for evidence with his Friends, and those of his follower the *Stuartine* *. “ He was a Man of great and ready Wit, full of life and very pleasant ; much turned to Satire. He let his Wit run much on matters of Religion ; so that he passed for a bold and determined Atheist ; though he often protested to me he was not one ; and said he believed there was not one in the World. He confessed he could not swallow down every thing that Divines imposed on the World. He was a Christian in submission : He believed as much as he could, and he hoped that God would not lay it to his charge, if he could not digest Iron as an Ostrich did, nor take into his belief things that must burst him.” — “ With relation to the publick he went backwards and forwards, and changed Sides so often, that in conclusion no Side trusted him. He seemed full of Commonwealth Notions, yet he went into the worst part of King *Charles* his Reign.” — “ He was endless in Consultations : For when, after much Discourse, a Point was settled, if he could find a new Jest, to make even that which was suggested by himself ridiculous, he could not hold, but would study to raise the credit of his Wit, though it made others call his Judgment in question.”

So that upon the whole, it appears no strange thing for Atheists and Libertines to express a great concern for the Interests of Religion ; just as the

* Page 493 of the Octavo Edition.

most zealous of our Patriots are sometimes without one foot of Land.

The Bishop of *Peterborough* and the *Stuartine* might as well have quoted the Pamphlet as the Production of a *Wellwisher*, as given the name of the Author which did but take off from the Credit of it.

And what, I wonder, could be my Lord of *Sarum's* design in publishing these trifling Atheistical flirts of the *Marquis* against Religion, but to teach Men, Women and Children a form for drolling upon what is Sacred? Which ought not to be repeated as *Help to Discourse*, and Merriment; Are the Jokes of the Wits Coffee-Houses, their *Ostrich Meat*, and their *Bursting*, to be conveyed to Posterity by Episcopal Hands? Whether the next Generation will have sharpness enough to furnish such Weapons against the Church, it's hard to know, but by the care that has been already taken of them, they'll scarce want inclination.

Let us now look into the Work itself. There indeed, we find the Words recited by the Impartial Historian * and the *Stuartine*. The latter Author †, with his usual Sagacity, finds it a Declaration of the *Marquis of Halifax* in behalf of the Church-party. And he calls it so, though thus quoted by himself: "He declares, that all their former *Haughtiness* was for ever extinguished, "and that the Spirit of Persecution was turned "into a Spirit of Peace, Charity, and Condescension." "That the Church of England "was convinced of its error in being severe to "them, and all thinking Men were come to a "general agreement, no more to cut ourselves off "from the Protestants abroad, but rather enlarge

* Bishop of *Peterborough*.

† Hist. of *Stuarts*, p. 722.

“ the foundations upon which we are to build our
 “ Defences against the common Enemy.”

This confession of former *Haughtiness* in the Prelates of the Church of *England*, sounds finely out of the mouth of such a Marquis. Had they no Foreman to speak for them, but one, that if he was not an Atheist, had taken pains to make the World believe him one?

And what, after all, had these Prelates to reproach themselves with, if they repented for themselves or for their Predecessors; if they were the Men that filled the Bench upon the Restauration, or if they were their Successors? All the *Haughtiness* the first can be accused of, is but fixing the Terms upon which the Nonconformists might be received into Communion, and into Preferment. This was debated at the *Savoy Conference*. And from all hands 'tis agreed, the Things required were of themselves indifferent, and were not called otherwise even by the Refusers to comp'y.

Where then is the hardship of having Terms not unlawful imposed? Where the *Haughtiness* of insisting upon a Compliance? Where the Repentance of what never was, nor ever will be proved a Crime?

Whatever were the Sufferings of the Nonconformists, they were altogether the Act of the State. The Spirit of Rebellion which had been kindled amongst them by their Leaders, dispossessed of Power and Revenue, and blown up till it became troublesome and dangerous to the State, was, by those Penalties discouraged, though at the same time not diminished. There is no Justice in laying this at the door of the Bishops; and, in Masquerade, making them beg pardon for what they had never done.

Neither

Neither has our *Marquis* given the Dissenters any better Quarter. He is pleased to attribute their Scruples to Squeaziness *. Speaking of the Papists, who were their new Allies, he says; "If they do not succeed in their Designs they will leave you first; if they do, you must either leave them, when it will be too late for your Safety, or else, after the *Squeaziness* of starting at a Surplice, you will be forced to swallow Transubstantiation."

He gives them another Stroke †. "If then, for these and a thousand other Reasons, there is cause to suspect, sure your new Friends are not to Dictate for you, or Advise you; for instance the Addresses that fly abroad every week, and murder us with another to the same: The first Draughts are made by those who are not very proper to be Secretaries to the Protestant Religion; and 'tis your part only to write them out fairer again. Strange! That you who have been formerly so much against *Set Forms*, should now be content the Priests should indite for you."

Here he hath a Fling at both, glad of a pretence to reproach the Dissenters with Persecution when they were uppermost, and calling a steadiness to the Appointments of the Church, by as unnatural'd a name as he could invent §. "Our Understandings are apt to be hurried on by the first Heats, which, if not restrained in time, do not give us leave to look back till it's too late. Consider this in the case of your anger against the Church of *England*, and take warning by their mistake in the same kind, when, after the late King's Restauration, they preserved so long the bitter Taste of your rough usage to them in

* Letter to a Dissenter, p. 15. † Ib. p. 7. § Ib. p. 10.

" other times, that it made them forget their Interest, and sacrifice it to their Revenge "

The Quakers must have one Cast of his Office * ;

" The Quakers, from being declared by the Papists
 " not to be Christians, are now made Favourites,
 " and taken into particular Protection: They are
 " on a sudden grown the most accomplished Men
 " of the Kingdom in good Breeding, and give
 " Thanks with the best grace in double refined
 " Language. So that I should not wonder, though
 " a Man of that Persuasion, in spite of his Hat,
 " should be Master of the Ceremonies."

He gives them all at length some comfort upon surer grounds perhaps than Prophecy †; " Besides
 " all this, you act very unskilfully against your
 " visible Interest, if you throw away the Advantages,
 " of which you can hardly fail, in the
 " next probable *Revolution*. Things tend naturally
 " to what you would have, if you would let them
 " alone, and not by an unseasonable activity lose
 " the influences of your good Star, which promiset
 " you every thing that is prosperous."

Thus we see the Underpullers in History imitating their Masters in giving lame, and partial, and unfaithful accounts of Matters. To say they had not Judgment to do better, is to say they are not fit for Historians: To say they abuse Posterity by setting things in a false light, is indeed to say, They are fit to write that History which was not intended to convey Truth.

The *Stuartine* produces now and then a Secret that sets one a staring §. That of *Jerry White's* Collection of Sufferers is extraordinary. He means, I presume, *White* who was *Cromwell's* Chaplain. " *Jerry White* collected the Names of Sixty thousand

* Letter to a Dissenter, p. 4.

§ Hist. of *Stuarts*, p. 1715.

† Ibid. p. 15.

" Persons

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" Persons who were prosecuted on a Religious
" account, from the Restauration to the Revolu-
" tion; Five thousand of whom died in Prison.
" He told Lord *Dorset*, that King *James* offered
" him a thousand Guineas for the List as far as he
" had carried it in his time, to expose the Church,
" but *Ferry* would not part with it."

Horace has no Interest in our Historians,

Ficta voluptatis causa sint proxima veris.

de Art. Poet.

He can't prevail with them for so much as Veri-
similitude.

A thousand Guineas was something for an Ab-
dicated Man to refuse, when he might have
earned the Money without injury to his Con-
science. He might have kept a Copy of the List,
or the Original if he had pleased.

Are we to think he refused because of the ill use
that was to be made of it? For it was to expose the
Church. What sort of Creatures are Posterity to
be, that can feed upon such Diet as this? There
must be a *Metempsychosis* to purpose expected, for
our Scribblers treat their Readers like Ases, and
will not allow them to have common Sense left.

If he had said these Sixty thousand had been
Members of the Church, the Church might have
been exposed by owning them; but as they vo-
luntarily excommunicated themselves, she is not
answerable for their Plots and Rebellions; not to
suffer shame for those who were not of her
Body.

My Lord of *Sarum* *, willing to throw some-
thing at Archbishop *Sandcroft*, is content to hazard
his own Credit in the Fray. He tells us, his

* History of his own Time, pag. 1157. Oct. Edit.

Grace had promised Dr. Lloyd, he would not consecrate Cartwright and Parker, till he had examined the truth of the Articles exhibited against them. Yet when Sandercock saw what danger he might incur if he were sued in a *Premunire*, he consented to consecrate them.

Any Man would believe he designed to make his Readers understand the Archbishop had broke his Promise, and had not examined the Truth. It would be very hard for him to know whether the Examination had been made or not, unless he could prove a Negative. And the whole seems to be but Hearsay from Dr. Lloyd. There is an *innuendo* that he had not examined. But when his trusty Follower the *Stuartine* comes at this, he considers he does nothing if he repeats his Master's Words without Improvement, therefore his are as follow ;
 * — He promised Dr. Lloyd, Bishop of St. Asaph, that he would not consecrate them till he had examined the truth of the Articles ; but being afraid of a *Premunire*, he did it without such Examination.

It is to be hoped no more Words are wanting to give an Idea of the Revilers of the Bishops of those Days. The Folly as well as the Wickedness of the Intention, is so visible, as to make a farther Defence unnecessary.

Why should Falshood have so kind a Reception in the World ? There must be some who delight to hear it, or there would be none to tell it. I could never see any other temptation to be pleased with it than these two : The first, that our Interest sometimes encourages the propagating of it : Next, that Men of greater Merit are brought down by it to our level.

Yet the great Naturalist Bacon † carries it much farther. " Certainly there be that delight in

* Hist. of Stuarts, p. 714.

† Essay upon Truth.


" Giddi.

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"Giddinels; and count it a bondage to fix a Belief, affecting Freewill in thinking as well as in acting." — "But it is not only the difficulty and labour which Men take in finding out of Truth; nor again, that when it is found it imposeth upon Mens thoughts that does bring Lies in favour: But a natural, though corrupt love of the Lie itself. One of the later Schools of the *Græcians* examineth the matter, and is at a stand to think what should be in it that Men should love *Lies*: Where neither they make for pleasure, as with Poets; nor for advantage, as with the Merchant; but for the *Lies* sake. But I cannot tell: This same *Truth* is a naked and open Day-light, that does not shew the Masques and Mummeries, and Triumphs of the World, half so stately and daintily as Candle-light."



The LIFE of Dr. GILBERT IRONSIDE, Bishop of BRISTOL.

 R. Gilbert Ironside, Son of Ralph Ironside, Batchelor of Divinity, sometime Fellow of University College, and afterwards Minister of *Langbridge* in *Dorsetshire*, by his Wife, Daughter of *William Gilbert*, Master of Arts, of *Magdalen College*, and superior Beadle of Arts in the University of *Oxford*, was born at *Hawksbury* near to *Sudbury* in that County, *Nov. 25. 1588.* He was admitted Scholar in *Trinity College* in *Oxford* *May 28. 1605,* Fellow 1613, when he was Master

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Master of Arts. Anno 1619. he was Batchelor of Divinity.

At length he became Rector of *Winterbourn Stapleton*, and of *Winterbourn Abbots*, joining together in *Dorsetshire*: Both which he keeping many years, was after the Restauration of *Charles II.* nominated to the See of *Bristol*. Soon after being created Doctor of Divinity was consecrated in *St. Peter's Church in Westminster*, Jan. 6. 1660.

Ant. Wood makes this Remark upon his Advancement. "That which I am to take notice of him farther is, that tho' he was never Chaplain to any Spiritual or Temporal Lord, or to any King or Prince, or enjoyed any dignity in the Church, yet being wealthy, he was looked upon as the fittest Person to enter upon that mean Bishoprick."

What Motive prevailed with the King to prefer *Dr. Ironside*, besides his being able to support his Dignity with a small Revenue, is not at this distance to be recovered. Many people were taken into great favour, as having forwarded the Restauration, even when they could not hinder it. And these had their Creatures, for whom they would exert their Interest.

I don't find any pretence of Sufferings for the Royal Cause, to which this favour may be attributed. *Wood* saith he kept his Livings many years; and farther, that he was at the Restauration Rich, which could be said but of few Cavaliers; we are to imagine of none, or his Wealth would not have been esteemed the reason of his Advancement.

I can't find this Prelate ever mentioned amongst the suffering Clergy; nor any Sufferer upon either of his Parsonages. And if any Judgment can be made from his Son during the time of the Rebellion, there were none of those Principles stirring in the Family, which should intitle it to the reward of Loyalty.

Loyalty. *Gilbert* the Son was of *Walham* during the Times. He took his Degrees, was made Fellow of the College *Anno* 1665. In 1659. he was publick Reader of Grammar in the University. By all which it is to be presumed he swallowed both Covenant and Engagement, and acquitted himself as a strenuous opposer to Church and Monarchy.

It was the year after he was Scholar of the House that *Cromwell* accepted the offer of the University to make him their Chancellor, upon the death of the Earl of *Pembroke*. This Compliment was made him at *Edinburgh*, by some Doctors and Masters deputed for that purpose. He could say *Nolo Episcopari*, and accept. A part of his Letter follows, perfectly agreeable to the low Policy by which he raised himself, and which is little like his Spirit in fighting. It also gives a just Idea of his own Party, or rather Parties, if we consider this *Hydra* agreeing but in one thing, Opposition to Right and Truth.

He had given some reasons for refusing the honour offered him, then goes on; "But if these prevail not, and that I must continue this honour until I can personally serve you, you shall not want my Prayers, that that Seed and Stock of Piety and Learning, so marvellously springing up among you, may be useful to that great and glorious Kingdom of our Lord Jesus Christ, of the approach of which so plentiful an effusion of the Spirit upon those hopeful Plants, is one of the best Presages. And in all other things, I shall, by the Divine Assistance, improve my poor Abilities and Interests, in manifesting myself to the University, and to yourselves."

Dr. Ironside died at *Bristol* Sept. 19. 1671. was buried in the Cathedral near the entrance to the Bishop's Stall.

He

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He published, *Seven Questions of the Sabbath: Oxon* 1637. And a Sermon 1660.

He also wrote an Answer to *John White's Ten Vows to the Parishioners of Dorchester.*



The LIFE of Dr. WILLIAM GOULSTON, Bishop of BRISTOL.



Surnames are generally taken from some Dwelling, except such as have their original from a Trade or Occupation, this seems to be from a Village called *Gilston*, antiently written *Gulestone*. He was born in *Leicestershire*, the Son of *Nathanael Goulston* of *Winnendham* (I think Batchelor of Divinity). He was educated in the publick Grammar School of *Grantham* in *Lincolnshire*. He was admitted of *St John's College* in *Cambridge*, Oct. 4. 1653. Sub-fizator: Was Batchelor of Arts, Anno 1657-8. He was afterwards Chaplain to the Dutchess of *Somerset*, who presented him to the Living of *Symondsbury* in the County of *Dorset*.

The See of *Bristol* being vacant by the Translation of *Dr. Guy Carlton* to *Chichester*, *Dr. Goulston* was advanced to it. He was consecrated at *Lambeth*, Feb. 9. 1678. He died April 4. 1684. at his Rectory of *Symondsbury*, and was buried there. This it is probable he held in *Commendam* with his Bishoprick, but I have no other evidence of it.



The LIFE of *Dr.* RALPH BRIDE-
OAKE, *Bishop* of CHICHESTER.



HE was the Son of *Richard Brideoake*, by *Cecily* his Wife, Daughter of *John Booth* of *Lancashire*, born at *Chilham Hill* near *Manchester*. He was admitted Student of *Brazen-nose College* in *Oxford* July 15. 1630. at sixteen years of Age. He took one Degree in Arts, and determining soon after, *Dr. Pink*, Warden of *New College*, and Vice-chancellor, was much pleased with his Disputation. That generous Governor, as we have already had reason to account him, for his kindness to *Mr. Gunning* and *Barrow*, made inquiry into the Circumstances of *Mr. Brideoake*, finding his Condition mean, he made him *Pro-Chaplain* of *New College*.

He had the reputation of a good *Grecian* and Poet, which gained him the King's Letters for Master of Arts Degree amongst many others. This he took *Anno* 1636. His Employment in *New College* not being sufficient to support him as Master, he became Curate to *Dr. John Brickendon* at *Wytham* near *Oxford*; and for farther maintenance was Corrector to the Press. Having a Book to correct, of which *Dr. Jackson*, President of *Corpus Christi College*, was Author, he had opportunities of being known to him,

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The Doctor having an affection to him, presented him to the Mastership of the Free-School at *Manchester*, of which he was Patron as President of his College.

This School was founded by Bishop *Hugh Oldham*. He, I presume, was the thirtieth Bishop of *Exeter*, consecrated *Anno 1504*.

This Settlement brought him to be known by the Earl of *Derby*, who received him kindly, and made him his Chaplain. And he was in truth a Domestick Chaplain, when he was, *inter Moenia*, of *Latbam House*, besieged by the Parliament Forces. It must have been a great pleasure to attend so gallant a Lady as the Countess, holding out the House against the power of Sir *Thomas Fairfax*, till it was relieved by Prince *Rupert*.

This brave Heroine, the glory of her Sex and Nation, was Daughter of the Duke *de Tremouille* in *France*. Lord *Clarendon* saith, *She was a Woman of the most exemplary Virtue and Piety of her time*. This was an Age of extraordinary Productions. As Nature and Education had done their part to equip here and there a *Genius* above the level even of a shining Race, Providence furnished the severe experiment of their exalted Virtue.

The opportunity was more than any of them could have wished for, being subject to common Frailty, and not assured of their own constancy and perseverance. But when they had passed their Trials, and concluded a Life of Suffering and Disappointment, the Reflection was the Feast: And the Briars and Thorns thro' which they had made their way, were pleasant in the remembrance.

One would think it scarce possible for mercenary pens to disrobe of their Merit the Heroes of that Age: That notions of Virtue and Honour should be so sunk and obliterated in human Breasts, as to suffer those Charges and Insinuations to prevail, which

which detract from their Glory. The pious King is represented trampling upon the Liberties of the Subject; and those that lost their Lives and Estates in his defence, Aiders and Abettors of his unnatural Appetite of Dominion.

Whereas the Men that were ruined in his Cause, were almost the only ones that had Estates to lose, and the Declaimers against Oppression were chiefly those who were to raise their fortunes by the Oppression of others, who had nothing to be spoiled of till they had robbed their Neighbours.

Who can help shuddering at the thought of the Message sent to this brave Lady, descending another place of strength in the *Isle of Man*. She was summoned to deliver it up, and the Island, by one of those who were sitting upon her Lord's Life; by one of that Committee which was sent down on purpose to sacrifice him. She had seen *Charles I.* murdered in cold Blood, his Forces dispersed, his Friends shut up in noisome Prisons, or sculking in corners to avoid the insults of a victorious Mob. She had seen the Son dragged into the Field to assert his Right with unequal Arms, at the instance of those distressed Loyalists, who begged for one chance more against prosperous Rebellion, which, if it freed them not, might give them rest in their Graves.

After this attempt had miscarried, the sad *Catastrophe* is described by Lord *Clarendon*; " They
" who fled out of *Worcester*, and were not killed,
" but made Prisoners, and all the Foot, except
" some few Officers and Persons of Quality, were
" driven like Cattle with a guard to *London*, and
" there treated with great rigour: And many
" perished for want of food, and being enclosed in
" a little room, till they were sold to the Planta-
" tions for Slaves, they died of all Diseases. *Crom-*
" *well* returned in triumph, was received with uni-
" versal

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“ verial Joy and Acclamation, as if he had destroyed the Enemy of the Nation, and for ever secured the Liberty and Happiness of the People. A price was set upon the King’s Head, whose escape was thought to be impossible; and order taken for the Earl of *Derby*, and such other notorious prisoners as they had voted to destruction. *

“ The Earl of *Derby* was a Man of unquestionable Loyalty to the late King, and gave clear testimony of it before he received any Obligations from the Court, and when he thought himself disobliged by it. This King in his first year sent him the Garter, which in many respects he had expected from the last. And the sense of that Honour made him so readily comply with the King’s commands in attending him, when he had no confidence in the Undertaking, nor any inclination to the *Scots*, who he thought had too much guilt upon them in having depressed the Crown, to be made Instruments of repairing and restoring it. —

“ Nor did their Malice abate till they had reduced that Lady, a Woman of very high and princely Extraction, being the Daughter of the Duke de *Tremouille* in *France*, and of the most exemplary Virtue and Piety of her time, and that whole most noble Family to the lowest penury and want, by disposing, giving, and selling all the Fortune and Estate that should support it.”

Is a Defamation of these glorious Heroes entertainment for *English* ears? Do they crowd in with their Encouragement to support and patronize the Butchers and Executioners of Reputation? Shall every one that hangs out a Sign for the Suppression of Virtue have a Flock about him?

There are yet for the honour of the present Age enough to maintain a just Contempt and Detestation of these celebrated Performances: Who are above Bear-garden Entertainments, and look down upon the Defilers of what is venerable, with an antipathy due to Insolence and Atheism.

Mr. *Brideoake* in these unhappy Circumstances, took all the care he could of his Lord's Estate. His concern for his Life was great. He solicited *Lentball*, Speaker of the House of Commons, to join with other Friends in imploring the Mercy of the Grandees at *Westminster*. But Mercy was out of their way. However this Zeal proved a Snare to the Chaplain, and led him into that Temptation which he had not firmness enough to resist.

Lentball admiring his Diligence and Application, and having this opportunity of observing his Parts and Dexterity, brought him over to his own side, made him his own Chaplain, and Preacher at the *Rolls*. For this the Speaker bore the reproaches of his Fellow-Labourers, as shewing kindness to a Malignant. Soon after, by *Lentball's* endeavours, Mr. *Brideoake* obtained the Vicarage of *Witney* in *Oxfordshire*, in the neighbourhood of *Burford*, where was *Lentball's* Seat that he had purchased of *Lucius Lord Falkland*. He got by the same Interest the Rectory annexed to the Vicarage, which had been leased out, probably after the Method of *Queen Elizabeth's* Days. For then were many of the best Livings in *England* let out for a number of years into Lay-hands, out of which some small *modicum* was reserved for a Vicar. Amongst these was the rich Parsonage of *Hatfield* in *Hertfordshire*. Against this practice there was an Act of Parliament afterwards obtained.

The zeal Mr. *Brideoake* shewed for the Times, and his diligence in outvying the loudest of his Brethren in their own way, recommended him farther

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farther to the Church of St. *Bartholomew* behind the *Royal Exchange*. Here he acquitted himself so much to the Satisfaction of the Leaders of the *Presbyterians*, that in *March 14. 1659.* he was by Act of Parliament appointed one of the Commissioners for the approbation and admission of Ministers of the Gospel.

Then came the day when his Parliament Honour gave place to the Restauration of the King, and Re-establishment of the Church. Nor was that Day without Joy to him. He could, indeed, rejoice with those that rejoiced, rather than any more weep with those that wept. He was not so much taken with the beauty of Disorder and Confusion, as to be a second time stript. Nor would he dispute against Providence, which, by his new received Notions, gave Soundness and Orthodoxy to the Tenets of the Learned.

He had a good way of thrusting and squeezing, and elbowing himself into Preferment. So in the infancy of this happy State, when the starved Cavaliers were content with the Sunshine and the cheerfulness of their long-wished for *Holy-day*, in steps a new-vampt *Trier* to a Canonry of *Windfor*, and Chaplainship to his Majesty.

Let not the Monarch be abused for want of Moderation, who thus humbly took in the over-rich Supporters of falling Enthusiasm, sat with the Spoils of Church and Universities: Who suffered himself to be gained, against his own Sense and Experience, to the taking into his bosom those who had preached him out, and turned his faithful Clergy out of doors: Who was persuaded to leave many of that Learned and Loyal Body to struggle with Penury and Contempt, that he might prove the tenderness of his Conscience, by letting in their Persecutors to equal share of his Royal Favour. He did it with design to draw the Flock after their
 Leaders

Leaders into Submission and Uniformity. And when Conscience had nothing to plead but the Imposition of Ceremonies, confessedly not unlawful, he might have hoped for a suitable fruit of his Labour, if there had not been an insuperable difficulty in his way.

This difficulty was, that there were not Canonries of *Windsor*, Deaneries, and Bishopricks enough for all the Candidates, else we may believe they might with as little Squeamishness have come up to Dr. *Brideoake*, as before he had gone down to them.

For in the year 1660. he was created Doctor; and claimed the great Living of *Standish* in *Lancashire* of the Gift of his Patron the Earl of *Derby*, out of which the *Triers* had kept him, in the days of his Master *Oliver*.

In September 1667. he was made Dean of *Salisbury* in the room of Dr. *Richard Bayly* deceased: In 1674. Bishop of *Chichester*, succeeding Dr. *Peter Gunning* translated thence to *Ely*. With this he kept his Canonry of *Windsor* in *Commendam* to his death. He died suddenly in the Visitation of his Diocese, Oct. 5. 1678, was buried at *Windsor* in *Bray's Chapel*, joining on the South-side to the outer Chapel of *St. George*.

His Statue in Alabaster, with the *Pontificalia*, was carved on an Altar Tomb, and an Inscription put up by his Lady, Daughter of Sir — *Saltonstall* of *Okenden* in *Essex*, as follows, without any regard to that Chasm between Lord *Derby's* death, and the King's enjoying his own.

M S.

Maturus Deo Mortalitatem exiit Rev. in Christo Pater Radulphus Brideoake: Vir audacter probus, magnus, sed humilis: Ingens Atticæ & omnis Eloquentiæ Thesaurus: Exule Carolo secundo bonis omnibus multatus, reverso a Sacris, hujus Capellæ Canonicus,

P

Decanus

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Decanus Sarisburiensis, postea Cicestrensis Episcopus
φιλόξενος, φιλάγαθος. Diœceseos tanquam Familias-pater,
Qui alienæ salutis consulens, immemor suæ, dum Gregem
visitaret, grassante febre correptus Episcopali munere
immortuus est tert. non. Octobr. 1678. Ætat. Suæ
 64. ———

There is one remarkable Passage of this Prelate's Life, that as *Lentball* had been the Instrument of seducing him from his Duty, he was the Man to whom *Lentball* applied in his Death-bed Remorse when Rector of *Witney*. The account is taken from the Bishop's own Letter written from *Oxford*. Some part of this is to be found in *Wood*, but more at large in Bishop's *Kennet's History*. *

The Healing Parliament had, on the 11th of June, voted that, "*William Lentball* be one of the
 " Twenty to be excepted out of the general Act
 " of Indemnity and Oblivion; To suffer such
 " Pains, Penalties, and Forfeitures (not extending
 " to Life) as shall be thought fit to be inflicted
 " by an Act hereafter to be made for that purpose."
 " pose."

The Sentence, when that Act was made, was softened to this; " That if he the said *William*
 " *Lentball*, should after the first of *September* 1660.
 " accept or exercise any Office Ecclesiastical, Civil,
 " or Military, he should to all intents and purposes
 " in Law, stand as if he had been totally excepted
 " by name in the said Act." He obtained a general Pardon, and was Evidence against *Scot* the Regicide when he was tried for his Life.

It is shrewdly suspected, that having been used to receive Gratuities, he knew where to place them: And that a little of his Money wisely laid out, procured him a peaceable opportunity of rolling in the rest; whilst the Cavaliers, who had been

fleeed by him and his Associates, ate the Bread of affliction, and saw their Possessions confirmed to the Usurping Invaders.

He retired to his House at *Burford*, and there set up for a Patron of the Clergy, and a Lover of Learning. He built a neat Chapel, and lived in great Decorum. So that at last a Plunderer of the Loyalists was the better for the Restauration, as it secured to him the enjoyment of his ill-gotten Treasure, which Times of Anarchy and Levelling would probably have deprived him of.

The Bishop's Letter is this: "When I came into his preience, he told me, *He was very glad to see me, for he had two great Works to do, and I must assist him in both; to fit his Body for the Earth, and his Soul for Heaven*: To which purpose he desired me to pray with him. I told him the Church had appointed an Office at the Visitation of the Sick, and I must use that:" He said, *Yes, he chiefly desired the Prayers of the Church; wherein he joined with great fervency and devotion. After Prayers he desired Absolution: I told him I was very ready and willing to pronounce it; but he must first come to a Christian Confession and Contrition for the Sins and Failings of his Life: Well, Sir, said he, then instruct me to my Duty.* I desired him to examine his Life by the Ten Commandments, and wherein he found his Failings, to fly to the Gospel for Mercy. Then I read the Ten Commandments in order to him, mentioning the principal Sins against each Commandment. To pass by other things (under the Seal of this Office) when I came to the Fifth Commandment and remembered him, that Disobedience, Rebellion, and Schism were the great Sins against this Commandment: *Yes, Sir, said he, there's my trouble, my Disobedience not against my Natural Parents, but against*

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“ the *PATER PATRIÆ*, or deceased Sovereign.
 “ I confess with *SAUL*, I held their clothes whilst
 “ they murthured him; but herein I was *not* so
 “ criminal as *SAUL* was; For, God, Thou knowest!
 “ I never consented to his Death; I ever prayed and
 “ endeavoured what I could against it; but I did too
 “ much, Almighty God forgive me!

“ I then desired him to deal freely and openly
 “ in that business, and if he knew any of those
 “ Villains that plotted or contrived that horrid
 “ murther, who were not yet detected, now to
 “ discover them. He answered, *He was a stranger*
 “ to that business; his Soul never entred into that
 “ Secret: But what concerns myself, said he, I will
 “ confess freely. Three things are especially laid to my
 “ charge, wherein indeed I am too guilty: That I
 “ went from the Parliament to the Army; that I pro-
 “ posed the bloody Question for Trying of the King; and
 “ that I sate after the King's death. To the first I may
 “ give this answer; That Cromwell and his Agents de-
 “ ceived a wiser Man than myself, that Excellent King,
 “ and then might well deceive me also, and so they
 “ did. I knew the *PRESBYTERIANS* would never
 “ restore the King to his just Rights, those Men swore
 “ they would. For the second, no excuse can be made,
 “ but I have the King's Pardon, and I hope Almighty
 “ God will shew me his Mercy also. Yet, Sir, said
 “ he, even then when I put the Question, I hoped the
 “ very putting the Question would have cleared him,
 “ because I believed four for one were against it, but
 “ they deceived me also. To the third I make this
 “ candid Confession, That it was my own Baseness and
 “ Cowardice, and unworthy Fear to submit my Life
 “ and Estate to the Mercy of those Men that murthured
 “ the King, that hurried me on against my own Con-
 “ science to act with them; yet then I thought also I
 “ might do some Good, and hinder some Ill. Some-
 “ thing I did for the Church and Universities, some-
 “ thing

" thing for the King when I broke the Oath of Abjuration, as Sir O. B. and yourself know, something also for his Return, as my Lord G. Mr. J. T. and yourself knew. But the Ill I did over-weighed the little Good I would have done, God forgive me for this also.

" After this I remembered him, that the Fathers of the Church also had been barbarously murdered and ruined, and asked whether he had any hand, or gave any consent therein? He answered, None; For he always did believe that was the Primitive and best Government of the Church, and said, He died a dutiful Son of the Church of England, as it was established before these Times, for he had not yet seen the Alteration of the Liturgy.

" After this Office, in which he shewed himself indeed a very hearty penitent, he again desired the Absolution of the Church, which I then pronounced, and which he received with much Content and Satisfaction: For, says he, now, now indeed do I find the Joy and Benefit of that Office which Christ hath left in his Church. Then praying for the King, That he might long and happily reign over us, and for the peace of the Church, he again desired Prayers. The next day he received the Sacrament, and after that Work I desired him to express himself to Dr. Dickenson (a learned Physician, Fellow of Merton College, who received the Sacrament with him) concerning the King's death, because he had only done it to me in Confession; which he did to the same effect as he had to me. The rest of his time was spent in Devotion, and penitential Meditations to his very last." 'Tis observable he died upon the memorable third of September.

Without entring farther than becomes one into the Penitence of a dying Person, or the Secrets committed to his Confessor, it may be observed; That this Confession is a laboured and studied Piece; That if he made it at that time, it must have been provided at some hours fitter for the compiling an Oration or Apology. For of such a kind it is, palliating the Crime of being a Leader in Rebellion, with deference to other Judgments, and designing Good or a lesser Evil in combination with the greatest Miscreants upon Earth.

Nor is there at last one hint towards Retribution, which the Confessor had been under no obligation to conceal in so frank a Declaration as he had made. Of all the ill-gotten Fortune that was treasured up, here is not a word toward the restitution of the whole or of any part; to particular Persons injured, or to the injured Body: Not a word of Benefaction to the Poor, which the Rubrick enjoins every Priest in his Office to urge; and which if it had not the name of Restitution might have passed as such under the general denomination of Charity.

He has made something too free with *St. Paul* in his comparison, who came with Authority from the High-Priest, and who believed himself doing a good Act in extirpating what the *Jewish Church* determined to be Superstition. Whereas himself, in Society of Murtherers, and President of that Society, proposed to the Army the bloody Question, in hopes it should be thrown out. Would *Saul* have entred himself in a Rebel company, met to bring about the death of their lawful Sovereign, and satisfied his Scruples with wishing they might have grace to resist the purpose upon which the meeting was held and the engagement made? *St. Paul* in pious humility calls himself the *Greatest of Sinners*, but little thought of giving countenance

to Rebels and Regicides, who should skreen themselves by *keeping the Raiment*, as he had done. If no Accessaries are allowed in Murther, but all are made Principals, shall he that is the Mouth of an Assembly of Parricides, who hath moved in the affair, and never protested against it, nor lest the Company upon their compleating the scandalous Process, bring *St. Paul* for an example of being misled and deceived?

It is a vast stretch of complaisance in Lord *Clarendon* * to persuade himself, even after the King was a Prisoner, "That *Lenthall* was generally believed to have no Malice towards the King, and not to be without good Inclinations to the Church."

It is highly probable if he could have got his Money another way, the King and the Church might have stood where they did for him: And so might perhaps every Member of that *Rebellious House* have found somebody to make as smart an Apology for him as that amounts to. *Cromwell* would in all likelihood have contented himself with being the King's General, and Dr. *Owen* with being Archbishop of *Canterbury*; and thus Malice would have left the World instead of *Astræa*.

Lenthall was of *Cromwell's* approbation, as the same noble Historian observes. * " *Cromwell* having designed him for Luck's sake, and being well acquainted with his temper, concluded that he would be made a property in this as well as he had been in the long Parliament, when he always complied with that Party that was most powerful."

Was not that party most powerful that murdered the King? Was not *Lenthall* their Speaker before and after? What opposition did he make

* Vol. V. p. 63.

† Vol. VI. p. 427.
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to this powerful Party till the Mischief they voted was perpetrated? Nay, till the Avenger of Blood took his place, and in excess of Mercy, pardoned so inexcusable a Wretch? Might not Lord *Clarendon* trust *Cromwell's* Judgment for a Man against the King and the Church? May not Favour be carried sometimes too far?

Lentball forbid a pompous Funeral, so much as a Monument, and any Epitaph except *Vermis sum*. And I can't but think the Bishop had better have dropt the account of his being plundered by the Round Heads, who had made him so ample amends afterwards. Perhaps it was female frailty to which the ill-judged Epitaph is to be ascribed.

It is something extraordinary that *John* the Son of this *William Lentball* should receive the honour of Knighthood from *Charles II.* who had once before kneeled to his Predecessor *Oliver* on the same occasion; who ran with the Times as his Father did; was a Recruiter to the Long Parliament, consented to the Trial of the King; and was a Colonel whilst *Cromwell* was Protector.

The new Survey of London saith, Bishop *Brideoake* gave Sixty pounds to the Cathedral of *St. Paul's*.





The LIFE of Dr. GUY CARLETON,
Bishop of CHICHESTER.



HE was born of an antient Family at *Brampton Foot* in *Glifland* within the County of *Cumberland*. He had his education in the Free-school at *Carlisle* under Mr. *Thomas Robson*, and was admitted a *poor Serving Child* of *Queen's College* in *Oxford*, under the tuition of Mr. *Charles Robson*, Son of the School-master. He was afterwards *Tabarder* and *Fellow*, and in 1635. one of the Proctors of the Univerfity.

Upon the breaking out of the Rebellion he faithfully adhered to his Majesty's Intereft, and did him confiderable Service. He had a rich Living in the North, from which he was ejected. Thence he came to *Berkshire*, and was by Mr. *Gravets*, of *Hartley-Court*, prefented to the Vicarage of *Bucklef-bury* in that County, in right of his *Ward* Sir *Henry Winchcomb*. The *Triers* difpoffeffed him here too.

After this Mr. *Carleton* was taken up and imprifoned in *Lambeth Houfe*, which in thofe days ferved for a *Jeft*.

Cheynell, in his account of Mr. *Chillingworth's* ficknefs and death, boaffs that he was maintained in a *Palace*; for the *Bifhop of Chichefter's Palace* was then turned to a prifon for the *Cavaliers*.

Mr.

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Mr. *Carleton* liked not his princely Habitation so well, but he contrived means of escaping. His Wife conveyed a Cord to him, by which he was to let himself down out of a Window toward the *Thames*, where a Boat was to wait for him. The Cord was too short, but he trusted to it rather than stay where he was, and falling some part of the way, dislocated a Bone. The Boat carried him off, and he lay concealed till he recovered, then his Wife was forced to sell the Bed from under her to pay for the Cure. Then he got on shipboard and went abroad to the King, by which he merited one more appellation from the Roundheads, that of Fugitive as well as Delinquent.

These Men of tender Consciences drove the orthodox Clergy from house and home, starved and imprisoned them, some at Land and some in Ships; and those that ran away from them were called *Fugitives*. An Exile and a Vagabond are sometimes terms of honour.

In the latter punishment of making Ships a prison these tender-hearted People had two contrivances: One was to make the Prisoners sick with want of Air, and Nastiness and Lice; the other to keep them in constant fear of being sold Captives to *Barbary*, with which they were frequently threatned.

Dr. *Archer* Rector of *Blunham* in *Bedfordshire*, whom Dr. *Goodman* of *Hadbam* succeeded, had scarce a day of his Life after the Restoration, in which the ill-usage he met with on board, and the Fleet prison at *London*, did not come into remembrance, and the swarms of Lice with which he was annoyed.

Mr. *Carleton's* Family were in his absence put to great distress, one Daughter was generously maintained by Mrs. *Gravets*, the Lady of his Patron, his Wife and two more at *London*, partly by Charity, and partly by their own Labour.

What

What a Book of Martyrs have we of the Sufferings of those that were turned out upon the *Bartholomew Act*? Many of these were Intruders, and gave way but to the Rightful Owner, whom they had long kept out, and left to starving. Others had done the same thing by the Rightful Incumbents, tho' they were worn out with Suffering, and dead before this Act took place. How much compassion have we heard of, how much tenderness of Conscience shewed to the ejected Loyalists? Their Fifths were sometimes allowed them by the Powers in being; but how were they in some places cut short? How in many more allowed it but for a time? How in most never allowed it at all? There needed no more to stop payment, but calling a few Names. Epithets would pay a Debt, if a Man were thoroughly charged with Malignancy, Witchcraft, Devilism.

Dr. *Walker's* account of the Suffering Clergy, is a Record of the Mercy of those times: And ought to stop the Clamour of the Men of *Sixty-two*, and their Advocates. Had the Cavaliers no harder Test put upon them than to swallow a few indifferent Things? Things that nobody would have looked for any sinfulness in, and when they did look for it could find none, but that they were commanded? The *Covenant* and the *Engagement* were made, not for those that would, but for those that would not take them. Whereas the Tests upon the Restoration are admitted to be, even by the Refusers, innocent things, unless they had been enjoined. The Men of *Sixty-two* could not swallow a *Gnat* when it was their turn to swallow, yet *Camels* must go down with the Churchmen when they are at the mercy of tender Consciences.

This tenderness it seems regarded only themselves, for they could with Conscience enough turn the regular Clergy to starving without pain or remorse.

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remorse. Even whilst they were eating the bread, for want of which the right Owner was starving, we hear nothing of their Bowels comforting the distressed. This we hear not from the hands of the Cavaliers, who would gladly have gathered the Crumbs from their Table: Nor from the Writers and Defenders of Nonconformity. They could find Scripture for distressing Malignants, none for relieving them.

To give but one instance out of the numbers I might quote from *Dr. Walker* *: We have in the Life of *Mr. Piers*, Archdeacon of *Taunton*, an account of the low state to which the Clergy of those parts were reduced. “ *Mr. Piers* was forced
“ to thrash in a barn for his Livelihood: He hath
“ been often seen at *Ilminster* sitting in the Market
“ there with a Cheese upon his knees. He went
“ about the Country with a little poultry Horse to
“ sell Tobacco. He went to *Taunton* Market to
“ sell Apples, and sometimes went a mile for a
“ Pitcher of Whey to keep himself from starving.
“ *Mr. Archdeacon Piers*, *Mr. Tarlton* the sequestred
“ Minister of *Ilminster*, and other deprived Clergy-
“ men, were reduced to such necessities, that they
“ have been seen sitting together eating Bread and
“ Salt, and drinking Water, none of them having
“ a penny to buy beer. *Mr. Piers* was put into
“ prison for being Godfather to *Mr. Tarlton*’s
“ child because it was named *Charles*; *Mr. Tarlton*
“ called to account for christening his own Child
“ according to the Church of *England*.”

If there is not Witchcraft in Rebellion and Enthusiasm, where shall we find it? It unmans, it unchristens, it turns human creatures into *Cannibals*; sets them to devour their own Species, to rejoice in their afflictions, at the same time it gives itself so tender an epithet.

Mr. *Carleton* after the Restauration was made Chaplain to the King, created Doctor in *August* 1660, and Dean of *Carlisle* in the place of Dr. *Comber* Master of *Trinity* College in *Cambridge*, some years before dead. The same year he was installed Prebendary of *Durham*.

In the year 1671. he was advanced to the See of *Bristol* upon the death of Dr. *Ironsides*, and held his Prebend in *Commendam*. Thence he was translated to the Bishoprick of *Chichester* void by the death of Dr. *Brideoake*.

Dr. *Carleton* died at *Westminster* during his attendance in Parliament. He was buried in the Cathedral Church of *Chichester* in *July* 1685.

He was Kinsman to Dr. *George Carleton* his Predecessor in this See, who died about the year 1628. whom Bishop *Montagu* succeeded. Dr. *Heylin* writes him *Charleton*.

Our *Assembly-man Cheynell*, in his Libel upon Mr. *Chillingworth*, mentions a Parliament Captain, with what he would have the World think, honour: "Captain *Henry Carleton*, the Antipre-
"latical Son of a learned Prelate, a Man of a
"bold presence and fixed resolution, who loves
"his Country better than his Life."





The LIFE of Dr. JOHN LAKE,
Bishop of CHICHESTER.



HE was born at *Halifax* in *Yorkshire*, the Son of *Thomas Lake* of that place; Three years he was of the publick Grammar School of *Halifax*. At thirteen years old he was admitted of *St. John's College* in *Cambridge*, *December 4. 1637.* under *Mr. Cleveland*, for whose memory he retained a great reverence, as he did a regard to the Society.

His Tutor *Mr. Cleveland* was expelled with the rest of the Royalists. He, if I am not mistaken, is the Author of those Poems amongst which is that of *The Rebel Scot*.

Mr. Lake, when he was Batchelor of Arts, was shut up in his own College, then a prison for the Cavaliers

This puts me in mind of a little Story; *Bishop Gunning* made a yearly entertainment for all that were, or had been Members of *St. John's*. A Gentleman appeared at it whose Conversation being agreeable to those that sat next him, a Whisper went about to enquire his Name. It came at length to the Bishop, who after dinner asked him if he were of that College. He answered, For the time he belonged to it he studied very hard, and never once went out of the Gates. His explanation, That he was a Cavalier imprisoned there, who

re-

retained an affection for the Society, added to his Welcome.

Mr. *Lake* escaped from his Confinement and got to the King at *Oxford*. He went into the Army, and there continued four years, and was in some of the hottest of the Service. He was one of those that held out *Basing-House* for the King; and afterwards *Wallingford*, one of the best Garisons that was surrendred. His natural Courage was hardned by experience; Danger and Suffering was become habitual to him; He had more than once been in the lowest and most disconsolate state, and had arrived at a Constancy hardly attainable but by long training to it.

The Affair of *Basing* is one of the top proofs of Cavalier Glory. The Conduct and the Resolution shewn in its Relief by *Gage*, is equal to any thing in our Histories which hath turned the fate of Empire; only that this was like *Cato* in his Senate at *Utica*, opposing *Cæsarean* Fortune;

— Greatly falling with a falling State. Pope.

The happiness of great Actions depends upon the Number, not the Success of the Enterprizers. If every one of a small Body were able to chace a thousand, that could bring no advantage to their Arms, if there were Thousands enough to devour them afterwards. Nor does the sinking Hero find room in common breasts for esteem: The Fortunate only, by whatever steps advanced, commands their applause. Success has, for the punishment of Mankind, always appeared with such attractive graces, as if, like the Sun, it shined by divine designation. The Poet had no intention to represent the Vanquished as Atheists, when he said,

Victrix causa Deis placuit, sed victa Catoni.

In Tragedy indeed, in fiction, a Sufferer's part well wrought up, brings Credit to the Poet and the Actor both: When Ambition, Cruelty, Breach of Faith is exposed to make the Conqueror detestable. Here the Scene is altered, the Poet being indeed the Conqueror, levelling the great Works of successful Ambition, and setting up a figure tallying with the softest passions of the Audience.

Thus stately Edifices, erected to perpetuate a Name, are looked at with pleasure, as they reflect honour upon the Country which produced the Builder. Yet, when by desert or artifice, the Owner is rendered a *Sejanus*, with what eager resentment does the *Turba Remi* fall upon the brick and stones, in which they can see no more of the antient beauty than in the features of their Master in disgrace?

The relief of *Basing-House* is at large in Lord Clarendon, who saith upon it; "It was confessed by Enemies, as well as Friends, that it was as soldierly an Action as had been performed in the War on either Side; and redounded very much to the reputation of the Commander."

The gallant Defence the Garrison had made, and their successful Sallies in conjunction with the Oxford Party, that raised the Siege, encouraged them to give an Answer afterwards to Cromwell's imperious Summons, which was like themselves. But he, like himself, upon storming the place put most of the Garrison to the Sword.

This Action defeats him of a pretence to that Bravery the noble Historian allows coupled with his Wickedness. Boldness was the brightest Epithet he had a right to, and that his Hypocrisy proves he shewed to God, as much as his ungenerous cruelty to Men proves his want of the other.

Mr. Lake, not terrified with this barbarity, enters the Lists again at Wallingford, where he had less reason

reason to hope for Succours. But he knew how to prefer *stantim mori* to the abject state of a stript Cavalier, with the mark of *Cain* about him, that every Man that saw him would *slay him*; that is, have the satisfaction of seeing him starve. He was now to go thro' the much more difficult part of his Pilgrimage; to keep up a trembling Life, to be an example of Patience in an inhospitable Age. This Service however it did him, to secure him from low and unmanly compliances for the time to come; and thus the Field is sometimes a Nursery for Martyrdom.

When the Engagement was put upon him he refused it with the same Resolution he had done the Covenant, though by this time Arguments were formed for the doing it, of much greater force than were produced for the Covenant; the chief of which seems to have been, that the Royal Cause was more lame and weak than before.

Mr. Lake was in Episcopal Orders before the Restauration. After it he was presented to the Vicarage of *Leeds* in *Yorkshire*. He was opposed in his Induction by reason of his Loyalty: The meaning of which must be, that there was some dispute of Patronage, and somebody pretending to the Right of Presenting, to whom he was, on that account, unacceptable.

He preached the first *Synod-Sermon* at *York* after the Restauration. Dr. *Hitch*, afterwards Dean of *York*, having obtained of it, sent it directly (without the Author's knowledge) to Dr. *Sheldon* Bishop of *London*. The Bishop sent for him to Town, and removed him to the Rectory of *St. Botolph's Bishopsgate*. At this place he contracted a friendship with Dr. *Sandcroft*, afterwards Archbishop. In 1668. he was instituted to the Rectory of *Prestmich* in *Cheshire*. In 1670. he was removed to *York*, and had the Prebendary of *Friday-Thorp*. He was

Residentiary there, and useful to the Church in asserting her Liberties, and recovering her Rights, and maintaining Order and Decency. In 1680. Archdeacon of *Cleveland*. On a *Shrove-Tuesday* the Mob pressed into the Church in great numbers, and the noise was great. He went from his Seat in the Choir, pulled off their hats, and admonished them to come in and join in the Service, or to go out of the Church. They went out daunted, but burst open the South-door again though fastned with iron-bars. They followed him home insulting him, pulled up the rails before his House and the Deanry, beat down the Wall, and pulled off the Tiles. Capt. *Honywood* the Deputy-Governor came to his assistance. He would not stir from off the ground, but said he was unwilling any body else should be endangered.

He was by the Earl of *Darby* made Bishop of *Man*, to which he was consecrated. Then he was removed by King *Charles II.* to the See of *Bristol*. The Archbishop was reckoned the chief instrument in his Preferment, having observed his vigour in administering the Discipline of the Church, he appointed him Visitor of the Diocese of *Litchfield* and *Coventry*.

In the Duke of *Monmouth's* Rebellion he was sent down by King *James* to *Bristol*. He was forced to be carried into his Coach, being under a Fit of the Gout, and narrowly escaped the Rebels. Upon this he was made Bishop of *Chichester*.

He held an Archiepiscopal Visitation with the Bishop of *Rochester* at *Salisbury*; who writes, "That they composed several Differences and Animosities, and restored Peace and Unity to that Church. He was one of the seven Bishops in the Tower. He died in *August* 1689.

This Prelate, with his Brethren, who were deprived upon the Revolution, are very hardly treated

treated, being accused by the *Stuartine* of Treason against King *James* *.

When I see the load of Dirt and Scandal thrown at second-hand by the *Stuartine* and other Authors of his stamp, at the Bishops and Clergy, I can't but think it highly necessary to examine into the Authorities whence the charge is brought. I don't indeed find, but the Retailers of Scandal are well enough approved to many of their Readers, when they invent and broach it themselves. But since they think fit to quote Names sometimes, and to plead for credit upon other bottoms than their own, let us once more see the Foundation on which they build.

The Bishop of *Sarum's History of his own Times*, is a Fund which supplies them upon all emergencies. If they want something to throw at Monarchy or Monarchs, at Church or Churchmen, there they have it. So that as often as a new History comes out, a Procession is as requisite as those that are to keep in memory the Bounds of every Parish. The encroachments made upon Truth, by one Man, being marked and set out, may prevent the mischief they will otherwise do when they are taken up by another.

This performance of the Bishop has been examined by a Kinsman of his, perhaps the most proper person alive to give the World a just notion of the Work and its Author. A part of this I have met with in print, the Title Page lost, but by the Advertisement or Preface, it appears to be from the same hand which wrote, *The State of the Church of Scotland from the Restoration to the Revolution*.

He chiefly produces Facts to set against the History, the truth of which many of his Countrymen must know. And though he has severely

* *History of Stuarts*, p. 768.

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This Prelate, with his Brethren, who were deprived upon the Revolution, are very hardly treated

treated, being accused by the *Stuartine* of Treason against King *James* *.

When I see the load of Dirt and Scandal thrown at second-hand by the *Stuartine* and other Authors of his stamp, at the Bishops and Clergy, I can't but think it highly necessary to examine into the Authorities whence the charge is brought. I don't indeed find, but the Retailers of Scandal are well enough approved to many of their Readers, when they invent and broach it themselves. But since they think fit to quote Names sometimes, and to plead for credit upon other bottoms than their own, let us once more see the Foundation on which they build.

The Bishop of *Sarum's History of his own Times*, is a Fund which supplies them upon all emergencies. If they want something to throw at Monarchy or Monarchs, at Church or Churchmen, there they have it. So that as often as a new History comes out, a Procession is as requisite as those that are to keep in memory the Bounds of every Parish. The encroachments made upon Truth, by one Man, being marked and set out, may prevent the mischief they will otherwise do when they are taken up by another.

This performance of the Bishop has been examined by a Kinsman of his, perhaps the most proper person alive to give the World a just notion of the Work and its Author. A part of this I have met with in print, the Title Page lost, but by the Advertisement or Preface, it appears to be from the same hand which wrote, *The State of the Church of Scotland from the Restoration to the Revolution*.

He chiefly produces Facts to set against the History, the truth of which many of his Countrymen must know. And though he has severely

* History of *Stuarts*, p. 768.

treated that forward and blustering Spirit observable in his Kinsman from the beginning to the end of his Life, he has extended Candour to the utmost stretch. And if, after all, the Character is black, it must be allowed by fair Judges that he has not made the worst of it.

There is a Rule in *Law*, which will be good to the end of the World; *Nemo plus Juris ad alium transferre potest quam ipse habet.* Such a Rule as this will serve as well for History; A story told from one to another a thousand times over, hath just as much Credit as the first Relater can give it, and no more. I mean a simple Relation upon the faith of the Relater, without any proof. Yet, according to a perverse Judgment, much in fashion, the oftner it's told the more 'tis believed. "Such a thing was common Talk; it was in every bodies Mouth; it is in Print; there have been Books and Ballads made of it!" Where, I pray, have there been so many Lies propagated as in Print? Even the Lies of a Day, as they are called, are in Print. Whoever undertakes to influence a number of Men, has this surest opportunity of coming at the most of them. And the thing comes with a sort of Asseveration that a Man has hardiness enough so to publish.

As long as Modesty was an Epidemic Virtue this Consideration had some weight, that a Man would stand in awe of exposing himself to be tried and examined. But since the End has been chiefly in view of a great part of Writers, they were not concerned at any Censures upon the means. One building being pulled down that was offensive, or another set up that might be of advantage, what matter for the Scaffolding?

Impressions once made will last. It is observable of unprejudiced and disinterested people that have told a story as they had heard it, for diversion merely and

and entertainment of Company, they are unwillingly brought to make enquiry and prove it false. Much more are those engaged in support of a Falshood, who have made use of it to bring over others to their Opinion, or to confirm them in it. They have thought the thing true, and as such have sent it abroad, and if ever it is proved otherwise, they are in some danger of being the reputed Father of it.

Ferguson, of plotting memory, has spoke the Sense of his brother *History-makers*: A short account of it we have in the Pamphlet last mentioned. *

Some alive are able to say whether the thing was done or not, and if it was done, there's no dispute of the Wickedness of the Undertaking, because the Credit of the Undertaker lay at stake, which he never thought fit to clear, or to do any thing towards it.

Ferguson penned and printed (in *Holland*) a Book in quarto, which he intitled, "*God's Judgments impending on Great-Britain*. It was artfully written, with great Airs of pious Zeal; The whole Impression, except a few Copies dispersed at *Amsterdam*, was committed to the care of one Captain *Jones*, an Independant, very much disaffected to the King and Government; by his art and cunning they were all conveyed to *London* without discovery, and from thence spread through the Nation; some were sent down to *Scotland*, where it occasioned a secret Whispering and Murmuring."

— "*Mr. Ferguson*, in the Treatise I speak of, most confidently and most positively asserts, that *Essex* was murdered, and promised, upon granting him a safe Conduct, that he would give

“ convincing proofs of it ; This startled all who
 “ read the Pamphlet, and diverse desired to speak
 “ with Captain *Jones* about it. When they met,
 “ *Jones* freely owned, that he had never read the
 “ Book, neither could avouch for any particulars
 “ in it ; That Mr. *Ferguson* had assured him ’twould
 “ be of great use to the Cause, and upon his
 “ Credit he had ventured his Life to bring so many
 “ Copies over ; And he added withal, that as soon
 “ as he got back to *Amsterdam*, he would dis-
 “ course *Ferguson* about the matter ; and if fully
 “ satisfied with the truth of it, and furnished with
 “ proper proofs, he would return to *England*, and
 “ boldly accuse the King at the Bar of the Council :
 “ He said he knew this would bring him to
 “ *Tyburn*, but that he valued not, for then he
 “ should die a Martyr for his Country, and for
 “ opposing Tyranny. *Jones* came to *Amsterdam*,
 “ and after he had given Mr. *Ferguson* an account
 “ of his Negotiations, he asked him, what were
 “ the proofs of *Essex* being murdered, who an-
 “ swered ; Captain, take no thought of that, it doth
 “ not concern you or me whether it be true or false.
 “ The Report is spread, and will have all the effects,
 “ as true, and so serve our End. I had this account
 “ from one Mr. *Roberts*, another Independant, and
 “ a great Friend of Captain *Jones*.”

To this Relation it may be objected, That it
 depends upon the veracity of Mr. *Roberts*, and the
 veracity of the Reverend Gentleman that writes
 the Pamphlet.

As to the first point, the publishing such a
 Book as, *God's Judgments impending on Great-*
Britain, there are Hundreds alive that must know
 it to be true if it be true : For the latter, it's plain
 Mr. *Ferguson*, nor any body else, since *Brad-*
don, has thought it worth while to move in the
 proof of the *Earl's* being murdered, though the
 Courts

Courts have been open to them, and they have had no reason to fear a discouragement.

I mention this of *Ferguson*, to shew farther, that Another of the Forgeries he broached in the same Libel against the Duke of York, is taken up at second-hand by my Lord of *Sarum*, and sent down to Posterity with his *Say-so* to confirm it, that, even Dead, he may be carrying on the *Good Old Cause*.

— *Quæ gratia curram*
Armorumque fuit vivis, quæ cura nitentes
Pascere equos, eadem sequitur tellure repostos. Virg.

I mean the Disease into which both *Ferguson* and the Bishop have writ the Duke. They have made him fit for the worst sort of Hospital. The latter Author hath vilified both the Daughters with the Effects of *Mala Stamina*. He pretends to a proof from a noble Family of *Scotland*; which when he has given with the usual form, *A story was set about, and generally believed*, he then throws in an Objection to this Story, of more weight than the Story itself, and that is, *The Lord denied the whole of the Story very solemnly*. Thus he takes up his Readers, and sets them down again in a frolick.

The Bishop lived to see this refuted in the birth of several Dukes and Dutcheffes long before the Renowned History was wrote; which may convince one of the *Mala Stamina* of his Mind derived from his Mother's Family.

One would really believe such a Master of History as this attended with a slow Fever, which, without betraying itself by the usual Symptoms affects the Brain, and renders the Patient delirious: Indeed farther, that the Disease is catching, and extends itself to the Readers, who run away with

lighted Notions, as easily as their Instructors vent
'em.

Such a History as this, *Of his own Times*, tho' sworn to in the Preface, seems an attempt to divert a certain Party of men, by making their Adversaries ridiculous. Things are affirmed upon Hearsay, Suspicion, Probability, Spite ; sometimes without any of the first three, as if the Undertaking were but to keep them from sleeping before bed-time ; or upon some such laudable reason as *The Turkish Spy*, *Robinson Crusoe*, or *Arabian Tales* : With this remarkable difference, that the Authors last mentioned only get our Money, and keep us waking, whereas we had better be asleep than treated with poisonous Scandal, either blending Good with Evil, or recommending Evil under the appearance of Good.

His Kinsman's Censure upon one part of his Preface follows *, " The third particular to be
" observed here, is the Declaration he makes of
" Impartiality and strict adherence to Truth, of
" which he gives two proofs. The first is a
" *Solemn Appeal to God*, the Searcher of hearts.
" This is a nice point, and should be tenderly ex-
" amined : It is to be inferred from hence, that
" all said here is exactly true according to the
" Author's knowledge, because given upon Oath,
" which is the utmost evidence can be required ?
" Or that the Author mocked God and dissembled
" with Man, and intended to put a cheat upon
" them ? God forbid that any should be so un-
" charitable as to entertain the Thoughts of this
" last ; I am far from it. That he had some great
" Failings, his best Friends will not and cannot
" deny : And that he had no Religion, is a cen-
" sure which his Enemies should be afraid to pass,

“ remembering that Warning given, *Judge not*, &c.
“ And yet neither can the other Inference be ad-
“ mitted; for the Errors, Falsehoods, and Mistakes
“ which the Author was capable to have rectified :
“ I say, these are evident objections against the
“ Impartiality of this History. How then must
“ this nice point be decided? And how can this
“ matter be taken up? I know no otherwise than
“ by saying, That he was sometimes over-credu-
“ lous, and too hastily believed Truth on that
“ Side which his Inclinations favoured; and was
“ also often blinded and misled into both im-
“ prudent and false things by exorbitant Passions,
“ deep Prejudices, Personal Engagements, and
“ Precipitancy; nor did he reflect on himself and
“ his Ways so much and so carefully as he ought,
“ for seeing his Errors and correcting them.

“ It was observed by some who knew him well,
“ That his Mind was more without than within,
“ and therefore he knew himself least. Diverse
“ imposed upon him, and he often imposed on
“ himself; and by this means there is imposed
“ upon the World, a History full of Errors and
“ Falsehoods.”

This appealing to Heaven for the truth of the History seems to be copied from Mr. *St. Thou*, commonly called *Thuanus*; it were well if the Example came up to the Copy.

One remarkable passage of the Pamphlet above-mentioned, is a proper Introduction to the Reading of the renowned History; which when any man has read, he will be well prepared against receiving any damage from the Work. It shews how the Author set out in the World, the Sufficiency he found in himself, and the Insolence with which he treated his Betters. *

“ Mr. Burnet, Minister of Salton, having by his
 “ rambling up and down, picked up all the silly
 “ Clamours and idle Stories among the Presby-
 “ terians, and also heard some material grievances
 “ complained of by some judicious Persons of the
 “ Episcopal persuasion, he resolveth to charge all
 “ home upon the Bishops by a Letter to each of
 “ them; and accordingly writes fourteen Letters, for
 “ there are so many Bishops in Scotland. I suppose
 “ each had just such a copy as that sent to the
 “ Bishop of Aberdeen, which was given to me. It
 “ consisted of about three sheets of large fine Post-
 “ paper written Folio-wise. I left it behind me
 “ with other papers which are unfortunately lost,
 “ and is a loss not only to myself but to the
 “ Publick. I remember well it began with these
 “ words of *Elibu*, *I am young and ye are very old,*
 “ *wherefore I was afraid and durst not shew you my*
 “ *opinion; I said Days should speak, and multitude*
 “ *of years should teach wisdom. But there is a Spirit*
 “ *in Man, and the Inspiration of the Almighty giveth*
 “ *them Understanding; Great Men are not always*
 “ *Wise, neither do the Aged understand Judgment.*

“ After this Preface, and some other words for
 “ excusing his liberty, he goes on to upbraid their
 “ Pride and Vanity in hanging their Rooms, riding
 “ in Coaches, and having Footmen and other
 “ Servants in Livery; for marrying their Daughters
 “ to Gentlemen rather than Clergymen, and for
 “ training their Sons to other Employments rather
 “ than the Ministry, as if it was below them;
 “ for keeping their Clergy at too great distance,
 “ as if they were not Brethren and Fellow-
 “ Labourers; for exorbitant Fees to their Clerks.
 “ I cannot charge my memory with every par-
 “ ticular, nor yet with the order in which de-
 “ livered. There were also some more material
 “ and important Articles, as not calling a general
 “ Assembly

“ Assembly for enacting Canons for composing a
“ Liturgy, for not having publick Prayers at least
“ in their Cathedrals, for not residing closely on
“ their Dioceses, but staying too much at *Edin-*
“ *burgh*, and meddling with state affairs. To
“ make these and other things to be better re-
“ ceived, he justifies his freedom by the example
“ of *St. Bernard* towards Pope *Eugenius*, who stood at
“ greater distance than betwixt him and them.
“ He protested that he meant well and wrote sin-
“ cerely out of respect to their Persons and Order,
“ and not to expose them, and therefore would
“ use no *Amanuensis*, but be at the pains to write
“ all the Letters with his own hand, without con-
“ sulting or communicating the matter to any.

“ Before I proceed to the Effects of this Letter,
“ I must observe, that riding in Coaches was aimed
“ only at the Archbishop of *St. Andrews*, for none
“ other kept a Coach, nor used Coaches except in bad
“ weather; nor do I believe all that time was there
“ any other that kept Servants in Livery besides
“ *Forbes* Bishop of *Caithness*; that they frequented
“ *Edinburgh* only in time of *Parliament* or *Session*,
“ when *Law-Suits* obliged them: The Archbishop
“ indeed was more often there than the rest, be-
“ cause a Counsellor, nor was any other consulted
“ in Civil Affairs, neither did officiously meddle
“ with them. What the Secretary, or Clerk or
“ Register had for his Fees in the Sees of *St. An-*
“ *drews*, *Glasgow*, or *Edinburgh* I do not remember,
“ but in other places it was very inconsiderable:
“ So that all the Costs for *Letters of Orders*, *Colla-*
“ *tion*, *Institution*, &c. did not amount to above
“ 20 s. or thereabouts. There were scarce above
“ one or two who did not reside in their Diocese,
“ and these not far from it except the Bishop of
“ the Isles. As for not calling a *General Assembly*,
“ for composing *Canons* and a *Liturgy*, and regu-
“ lating

“ lating some other things, the fault was not alto-
 “ gether in the Bishops tho’ generally imputed to
 “ them. The Secret of it was a private restraint
 “ from the King, lest such things should provoke
 “ a new Rebellion ; therefore every one was al-
 “ lowed and required to try and do his best peace-
 “ ably by his *Diocesan Synods*. Thus, supposing
 “ Mr. *Burnet* had had sufficient Authority for re-
 “ buking and censuring Bishops, and that it would
 “ have becomed him, yet there was apparent
 “ Rashness, Indiscretion, and want of Judgment,
 “ in charging them heavily with things not True,
 “ or Ridiculous, or of no Moment, or what upon
 “ strict examination could not be laid wholly at
 “ their door. Even Superiors are blameable to
 “ proceed severely upon common Reports ; and if
 “ on that occasion they stretch their power and
 “ are injurious to any, they are obliged in Justice
 “ to own their error, and rectify it. But for an
 “ inferior and private Person to insult and upbraid
 “ Superiors, upon the groundless and malicious
 “ calumnies of their Enemies, can be neither
 “ justified nor excused. Yet Self-conceit so blinded
 “ Mr. *Burnet*, that he could not discern his fault
 “ at that time nor yet afterwards ; for in the re-
 “ lation he gives of it in his History, he both
 “ commends it and himself for refusing to ask
 “ pardon for it. If any private Clergyman in his
 “ Diocese had treated him so, he would have
 “ brought a *Scandalum Magnatum* against him,
 “ and got him fined.

“ Upon the receipt of this Letter, the Bishops
 “ then at *Edinburgh*, were convened by the Arch-
 “ bishop of *St. Andrew’s* to consult and concert
 “ what notice should be taken of it. All were
 “ highly offended that a *Stripling* should be so in-
 “ solent, and take so much upon him ; for he
 “ owns, that then he was not above three and
 “ twenty.

“ twenty. They considered this Action as an In-
“ dication of a dangerous Person, of a turbulent
“ Spirit, who went upon false fanatical Notions,
“ that whatever the old Prophets did by Inspira-
“ tion, was a warrant to every private Minister,
“ who had Authority only to instruct, exhort,
“ and rebuke those of his own Parish. Yet at
“ first they were inclinable to drop it as an Act
“ of novitious Fervor, and indiscreet Zeal, be-
“ lieving it true what he solemnly protested,
“ that None were privy to what he had done.
“ But behold, while under this deliberation, there
“ was a discovery of gross Prevarication, which
“ mightily incensed them, especially *Sharp* the
“ Archbishop, who concluded all was levelled
“ against him, as certainly it was chiefly, and he
“ also suspected a deeper Plot in it. For Mr. *Bur-*
“ *net*, fearing that the Bishops would smother his
“ Letter, and so defeat his Vanity, he not only
“ imparted it, but gave Copies of it to his Presby-
“ terian Friends and others, which were handed
“ secretly about the Town, yea Copies could be
“ purchased for a little Money, before those sent
“ to some of the Bishops could reach them.

“ Wherefore it was unanimously agreed to sum-
“ mon him before them, which was done: Upon
“ his appearance he was examined on all the parts
“ of his Letter, to which he answered with his
“ usual natural boldness; but when his Prevarica-
“ tion was mentioned, he shewed some Confusion:
“ He was treated severely, and another day was
“ appointed for his appearance, and for receiving
“ that Sentence which his Mis carriage deserved.
“ He and all that heard it believed it would end
“ in *Deposition*, that is *Deprivation* of his Ministry,
“ for none except bitter enemies to the Bishops
“ offered to excuse it, but all condemned it. There-
“ fore the days of interim were taken up with
“ private

“ private Application to the Bishops by himself
 “ and Friends, to soften them and to prevent
 “ rigour. When the day came, before he was
 “ called ’twas debated what Censure should be in-
 “ flicted The Archbishop insisted upon *Deposition*
 “ or *Deprivation*, and all were of the opinion that
 “ he deserved it; but the Bishop of *Aberdeen* of-
 “ fered Reasons for not inflicting it at that time :
 “ He said he was young, and so reclaimable ; This
 “ was his first fault, and he hoped the shame of
 “ it, and a Rebuke given to it would have a great
 “ influence to engage him to take up himself, and
 “ to be hereafter more modest and humble ;
 “ whereas *Deprivation* might harden him and
 “ tempt him to join the Presbyterians, who would
 “ make much of him, and by his means give
 “ great disturbance to the Church. This Dis-
 “ course very much displeased the Archbishop ;
 “ but perceiving that the Bishop of *Aberdeen*’s
 “ Character and Judgment had an influence like to
 “ draw over the rest, if my Memory do not fail
 “ me, he left the *Meeting* in some passion saying,
 “ *My Lord, seeing you defend this Man, take the*
 “ *Chair, and give what Sentence you please :* The
 “ Bishop of *Aberdeen* would not change his Seat,
 “ but was desired to be the mouth of the Meeting.
 “ So Mr. *Burnet* was called in, and this Bishop,
 “ as he told me, with some unusual warmth,
 “ having all Indignation at his Fault, though he
 “ was for moderating the Censure of it ; I say,
 “ this Bishop summed up the Charge against
 “ *Burnet*, and laid plainly before him and the rest,
 “ His Pride, Vanity, and Insolency, his false and
 “ indiscreet Zeal, his busy meddling without his
 “ Sphere, and without a Call, his Prevarication and
 “ Rashness to widen the Differences of the Church,
 “ and some other things of the like nature, for all
 “ which he justly incurred the Censure of *Deposi-*
 “ *tion ;*

"tion; but considering his youth, and hoping
"that he had a deep sense of his Miscarriage, and
"was resolved to take better heed to himself, it
"was agreed, upon his humble Submission and
"Acknowledgement, to let him go with a Re-
"buke. I dare not say that Knees were expressly
"mentioned to me; but I always understood it,
"that he was required to confess his faults and to
"ask pardon upon his Knees: And I am sure if
"he had refused it, neither the Bishop of *Aberdeen*
"nor any other would have pleaded for him, but
"proceeded to the Sentence of *Deprivation* as an
"obstinate irreclaimable person."

A few pages farther * may be seen the Judgment
of this Bishop of *Aberdeen* upon the person he had
saved from a just punishment. The publisher of
this Pamphlet, who was the Bishop's Nephew,
had thoughts of writing his Life by the assistance
of Dr. *Burnet*, or of the Doctor's undertaking it
himself; the Bishop strictly forbid the Doctor's
having any thing to do in it when the proposal
was made. "Seeing you are so earnest I shall not
"restrain you, hoping you will do nothing rashly,
"and without good advice, only as you love me
"let not Dr. *Burnet* be employed. This startled
"me; for I had the Doctor in my view, therefore I
"asked his reasons; He replied, I wish the Man
"well for his Father's sake and his own: God
"hath given him good parts, and he might have
"been useful, if he had kept by his Post and
"Station: You young Men are too ready to fall
"into the Admiration of Men suddenly; I know
"the Man better than You: He is of a hot
"violent temper, acted by extreme passions, which
"clog and bear down his Judgment; whether he
"loves or hates he is immoderate, and either

“ praises or dispraises to excess. If he should in-
 “ tend to commend me, his *Encomium* would be
 “ worse than a *Satyr* : For it would raise envy,
 “ and make all that knew me rip up my Faults
 “ and Infirmities, which would make you un-
 “ easy : And believe me, *John*, I am apprehensive
 “ that his end will be such as will not give much
 “ Credit to any whom he commends. This he
 “ did not utter as pretending to any *Second-Sight*,
 “ or Spirit of Prophecy, but from reasonable
 “ human Conjectures, grounded upon his Prag-
 “ maticalness, Inconstancy, readiness to quarrel
 “ with publick Administrations, and as great
 “ readiness to strike in with Persons disaffected to
 “ the Government.”

When one comes to read the Bishop's own
 account of this unfortunate Affair after the large
 one now recited, 'tis diverting to see his favour to
 the Bishop of *Aberdeen* above the rest, whom he
 seems however to speak of as a mere Stranger.
 He did not think it proper to own his good Of-
 fices, for that would have spoiled his own rela-
 tion. But the distinguishing candour with which
 he treats him is best accounted for by the pre-
 ceding Story.

Speaking in his usual way of the Bishops of
Scotland, he says, * “ They shewed no zeal against
 “ Vice ; The most eminently wicked in the
 “ Country were their particular Confidants : They
 “ took no pains to keep their Clergy strictly to
 “ Rules and to their Duty : On the contrary,
 “ there was a levity and a carnal way of Living
 “ about them, that very much scandalized me.
 “ There was indeed one *Scougal* Bishop of *Aber-*
 “ *deen*, that was a man of rare Temper, great
 “ Piety and Prudence : But I thought he was too

* Edit. Octav. p. 357.

“ much under *Sharp's* conduct, and was at least
“ too easy to him.”

I shall produce only one Remark more of his
Kinsman, “ It is shrewdly to be suspected, that
“ the publishing this History was put off so long,
“ that all might be gone who could correct or con-
“ tradict it.” *

The above-recited account of Archbishop *Sharp's*
Relentment of the first *Pastoral Letter* of Mr. *Burnet*,
lets us into the reason of that inhuman treatment
that Prelate meets with in the *Secret History*. He
was, we find, always for *Pastoral Letters*, which to
the last were of a piece with the first Production ;
always Invectives against the Clergy ; applying the
severe Admonitions of the *Jewish* Prophets upon
invented or upon hear-say Crimes charged upon the
Order without Mercy or Judgment, not only against
Probability but against Proof.

This first check to his Ambition was never to
be forgiven, and perhaps it gave rise to the Re-
nowned History.

———— *Hinc illæ Lacrymæ.* Virg.

His impetuous spirit breathed, we may believe,
something more than Submission when he was
brought to shame ; something like,

Turno tempus erit magno cum optaverit emptum
Intactum Pallanta ————— Virg.

He owed him the Return though the Sentence of
Deprivation did not pass. He knew full well the
Archbishop designed it for him. And it must yet
be said for the honour of that Prelate, and for the
indiscreet Moderation of the rest, The Crime was

* Edit. Octav. p. 34.

too great to be passed by with any punishment less than was proposed. Shall a man Libel his Superiors, and come off with a *Law-fetch*, that 'tis no Libel because he had set his hand to it? * Shall he expose the Governors of the Church to the contempt of the Populace, and by vile Slander render their Ministry ineffectual?

It may be said of this Crime, as it has been said of another, none could be greater except the forgiving it. Murder and Robbery extend but to a single person generally, to a family at most. One can't see to the end of Rebellion and Slander. It may spread over a whole Nation, and infect even Posterity. Its *Mala Stamina*, like Inundation or Pestilence, may spread, and were designed to spread every where. And though Excuses may be found for inadvertent Youth, and Allowance for heedless and unexperienced Sallies, such premeditated Malice can never be ranked under the notion of Chance-Medley. The Hand thus lifted up against Authority, ought to have been for ever deprived of Credit enough to effect more mischief.

His Friends would take it for a Hardship to suspect this effort of his Zeal might have an influence upon the party who murdered the Archbishop of *St. Andrew's*. Admitting there was Fanatick Rage enough, and Anti-Episcopal Venom enough stirring to carry on so barbarous a Design, the Crime will be no less of inflaming that Infernal Spirit, of adding fuel to that already kindled.

This great Author has made himself an exception to the Act of Grace which in general People passed upon the Archbishop. † “ This was “ the dismal end of that unhappy Man. It struck “ all people with horror, and softened his enemies “ into some tenderness; so that his Memory was

* Page 358.

† Page 827.

“ treated

“treated with decency by those who had very
“little respect for him during his life.”

Yet after this fine speech has this Author used the Reputation of this Prelate as barbarously as the others did his Body. Perhaps their *Frantick Zeal*, as he is pleased to call it, did not boil up to the degree of his Vindictive Fury. Here was personal Disobligation; an Attempt to take down an Ambitious Stripling; to crop in its bloom the flower of the Age; to forestall the progress of a *Genius* promising Greatness to itself, and sufficient proof of Power,

Nemo me impune laceffit.

For this the Archbishop has the blackest Part in the Fable; and next to the Author's making himself the *Hero* of it, if we may judge by our eyes and our ears, it was a main design of the Work.

The Author has shewn his Complaisance to the Murtherers however hardly he has treated the Sufferer. He makes it a kind of Rencounter, and puts it upon their Enthusiastic Notion, *That God had now delivered up their greatest enemy * into their hands*. Whereas the thing was concerted, and Parties set at every entrance to the Moor he was to pass over.

He may with a good grace assert their Malice not of so long standing as his own, not so old as the first *Pastoral Letter*, or the intended Judgment upon it.

He puts me in mind of a Petty Canon of *Exeter*, to whom he used Military Force upon refusal to alter the Prayers at his Command till he should receive the proper Instructions. He brought a File of Musqueteers upon him, and cramm'd his

Amendments down his throat. This Man in a Journey to *London* visited the Musical part of the Church of *Salisbury*, and was, as usual, asked to sing an Anthem at Evening Service. He was a Lover of Humour, and singing the 137th *Psalms*, threw out his Right-hand toward the Bishop's Stall, and with great Emphasis pronounced the Words, *If I forget Thee, If I forget Thee*, repeating it so often that the whole Congregation enquired after the meaning of it. It was from that time ordered, that no strange *Songster* should come up more.

Upon the whole, the Writer of the History of the *Stuarts*, and the rest of his rank might have saved themselves the trouble of Quotation, and might have defended themselves from a Refutation, if they had let Authors alone that have been blown at the rate this History is. They might have profited by their Acquaintance with Secret Histories; And learned to quote Men and Stories, without building upon that *Litera Scripta* which has more hands to pull down than to support it. I don't mean that the History has more Enemies than it has Well-wishers: That would be supposing the Majority of the World on the Party of Virtue. But it hath abundantly more proof against its Credibility than hath been produced for it. And I can't say but *Dryden's* Satire upon the whole Order was in one particular true, of whom perhaps he took measure impudently to fit all the rest,

*The Phaetons of Mankind, who set on fire that World
Which ye were sent by preaching but to warm.*

I don't propose here to bring the *Stuartine* or any of his strain to Repentance: They are past it. Their Admirers having the *End* in view, are fonder of them for serving the Cause *per Fas & Nefas*. They shew their Gallantry by defying Shame and

Con-

* Mr.
† Hist.

Conviction. It is enough for them to arrive at *Ferguson's* point (having promised to detect the Murder of *Essex*, and being challenged by *Jones*, who was his Instrument in publishing this promise, to produce the proof) *Captain, take no thought of that, it does not concern you or me whether it be true or false, the Report is spread, and will have all the effects as true, and so serve our End.*

The Master of these *Secret Historians*,

—— * *From whom they learn'd to sing*
In much inferior strains, ———

had the main point so much in view as to be remarkably within the Description of *Tacitus*, *Contemendis Hostibus quam cavendis melior.*

He has made one provision for a Character which will never fail him, having bespoke the successful part of Mankind, that is, the Majority, to applaud his Sentiments. The Doctrine was indeed as loudly proclaimed by *Hugh Peters* and his Brethren, That Success was the Voice of Heaven. But the Restauration taking place of what they pretended the Appointment of Heaven, there was a profound Silence upon that point, however clear before.

The Bishop has once more raised it to life in his famous Legacy to Posterity. † *In a just War in which an Appeal is made to God, Success is considered as the Decision of Heaven.*

The Doctrine of the Times was, That Success decided the Justice of the War. His meaning seems to be the same, though his Words are very hard to be understood. What else is it that Success decides? He will not say Success decides, Who gets the better, for that is saying nothing.

* *Mr. Philips's Cyder.*

† *Hist. of his own Times, page 1389. Edit. 8vo.*

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However as all Sides are tolerably favourable to their own pretensions, Justice will be found on both; and how then shall they agree about the Decision of Success? What will he say of an unjust War, for such Wars have been, and Success has sometimes attended them? Where then is the Decision? Where the beauty of that Casuistry which affronts Providence by making it oppose Institution, and takes away the distinction of Good and Evil?



The LIFE of Dr. WILLIAM LUCY,
Bishop of ST. DAVID'S.



HE was born at *Husborne* in *Hampshire*, but descended from the antient family of *Lucy* of *Charlcote* in the County of *Warwick*. One thing remarkable of this family is, that the famous *Shakespear* fled from his Country for a Deer-stealer, being under prosecution for robbing Mr. *Lucy's* Park. Getting to *London* he struck in at the Play-House, and became at length a Composer of Plays, in which he is allowed to excel. This is the more extraordinary, because he has not followed those Rules *Horace* has given for Time, Place, and Action, which from no other Author would be borne. It cannot be that he was ignorant of them, being so much a Master in all other parts of his Art: And having certainly observed the exactness by which other

Write rs

Writers squared their performances to these Rules. It must be, that he found they would cramp his Genius, and that he had in his own way an opportunity of shewing himself more to advantage than he could have done in a regular Confinement.

For his sake I imagine *Horace* would have retracted his otherwise never to be dispensed with Law, if he could have foreseen so beautiful, and at the same time irregular productions of uncommon talents:

*Naturâ fieret laudabile carmen, an arte,
Quæsitum est: Ego nec studium sine divite venâ,
Nec rude quid profit video ingenium —*

Mr. *Lucy* was entred Commoner of *Trinity College* in *Oxford* as a Knight's Son, *An.* 1610. He took one Degree in Arts: Then went to *London* and studied the Common Law at *Lincoln's-Inn*. Afterwards he went to *Caius College* in *Cambridge*, lived several years upon his Estate, and took Batchelor of Divinity's Degree. The King recommended him to the Duke of *Buckingham* for his Chaplain, and said he would himself have a regard to him. Sometime after he had the Degree of Doctor of Divinity conferred upon him, to facilitate which he had the King's Letters to the University.

He became about this time Rector of *Burgh-Cleere*, and of *High-Cleere* in *Hampshire*: Who was his Patron for these Livings I do not find. He suffered the fate of other Loyalists when the Rebels prevailed, to be first disturbed, then sequestred. Upon the Restauration he was made Bishop of *St. Davids*, in which See he continued till his death; *An.* 1677. being 86 years old. He lies buried in the Collegiate Church of *Brecknock*. An

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Alabaſter Monument was erected for him in the habit of his Order, with a *Latin* Epitaph giving the good Character he deſerved.



The LIFE of Dr. LAURENCE WOMOCK, *Bishop of St. David's.*



He was of *Corpus Christi* College in the University of *Cambridge* admitted Pensioner. He was matriculated December 15. 1629.

This is all that is to be found of him before the Restoration, except his Writings. These I shall mention in their order. They shew him to have been a true Son of the Church of *England*, and, since I can't express it better, a Malignant Loyalist.

The first was without his name, intitled, "The Examination of *Tilenus* before the *Triers*, in order to his intended settlement in the office of a publick Preacher in the Commonwealth of *Utopia*?" To this he annexed, "The Tenets of the Remonstrants touching the five Articles voted, stated, and imposed, but not disputed at the Synod of *Dort*." London 1658.

The Doctor having in this Examination of the feigned *Tilenus* exposed both the *Triers* of those Times, and the Principles of the *Calvinists*, and shewed how partially those of the *Arminian* Persuasion were dealt with at the Synod of *Dort*.

Mr.

Mr. Richard Baxter animadverted upon this *Tilenus* junior, in the Preface to his Discovery of the *Grotian* Religion.

Those called *Arminians* have made loud complaints of their ill usage at the Synod of *Dort*. These are lately more at large set forth in a piece written by *Brandt*, and translated into *English*. In this it appears that the State governed the Dispute, and always threw in a number of Voters to the Assembly, over and above what they gave out they would send, a dead weight on the side they designed should prevail.

Mr. *Thomas Pierce*, who wrote against *Hickman*, one of Dr. *Womock's* Antagonists, bestows an Advertisement upon Mr. *Baxter's* Performance, intimating he was altogether unacquainted with the Author of *Tilenus*, but if he were alive to undertake the Cause against Mr. *Baxter*, the World will find it will be but *Impar Congressus*.

This moved *Hickman's* choler, who calls *Tilenus* *Ethiopian Scribbler*, poor Fellow, and says, "He casts the highest scorn upon the *Triers*, making them ask such questions of those that come before them, as in all probability never came into their thoughts to ask, which is such a piece of Impudence as no man has ventured to imitate him in but that *Ishmael* of *Coleman-street* (*John Goodwyn*) whose hand being against all Men, hath provoked all Men."

Dr. *Womock* published a second Piece, in which he owned himself Author of *Tilenus*, intitled, *Arca et Dogmatum Anti-Remonstrantium* against *Baxter* and *Hickman* 1659.

3. He wrote, "The Result of False Principles, or Error convinced by its own Evidence, in Dialogues. To this is added, A Learned Disputation by Dr. *Thomas Goad*, Rector of *Hadley* in *Suffolk*, sent by K. *James* to the Synod of *Dort* 1661.

4. "The

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4. "The Solemn League and Covenant arraigned
"and condemned by the Sentence of the Divines
"of *London and Cheshire*, 1662.

5. "Go shew thyself to the Priests: Safe Advice for a sound Protestant, 1679.

6. "Two Treatises, The first proving by History
"and Record, That the Bishops are a fundamental
"and essential part of our *English Parliament*:
"The second that they may be Judges in Capital
"Cases, 1680.

7. "Verdict upon *Melius Inquirendum*, 1682.

8. "Letter containing a farther Justification of
"the Church of *England*, 1682. With it is
"printed another Letter written by one of the
"Reverend Commissioners of the *Savoy*, 1681.

9. "*Suffragium Protestantium*, wherein our Governors are justified in their proceedings against
"Dissenters; *Meisner* also and the Verdict rescued
"from the Cavils and seditious Sophistry of *The*
"Protestant Reconciler, 1683.

"He has also some Sermons in print, one
"preached at *Ely* 1676, intituled, *The Harmless*
"Traytor Self-condemned."

Upon the Restauration Dr. *Womock* was made Archdeacon of *Suffolk*. In 1683 he was advanced to the See of *St. David's* upon the translation of Dr. *Thomas* to *Worcester*. He was consecrated at *Lambeth* with Dr. *Turner* then made Bishop of *Rochester*. He died in *Westminster* March 6. 1685.

The Arguments brought against the Dissenters by this and other zealous Defenders of the Church are turned against themselves in another Age. They are used to prove the Church a Persecuting Church; and that those who preached and wrote in Defence of Uniformity, were spiriting up the State to inflict Severities upon such as excepted to her Communion.

Yet if a Man looks at the design of these Writings, and the conduct of the Dispute, provided his Eyes are his own, he will find reason enough to confess he was misled when he took up the Opinion.

I will not urge in their Defence that the Churchmen had hopes by their Labours to convince the Dissenters that their Separation was unjustifiable. Prejudice had too strong a root to be extirpated by human means, especially since on the other hand no less pains were employed in cultivating it. It is too often found by the zealous Endeavourers to make Converts, that their Labour is vain; that it's like pouring into a bottle that is already full: That they had forsaken Reason and Authority when they went off, that therefore Reason and Authority were to no purpose urged to bring them back.

But still there was a regard due to the Members of the Church. They were not to hear the perpetual Cavils of their Adversaries without proper Apologies. They ought not to be left as *Sheep without a Shepherd*, liable to the Delusions of those who had been themselves Deluded. The Outside by which they were liable to be surprized, might mislead many a well-meaning Person: That they aimed at greater Purity and Perfection than the Church enjoind; At a greater Indifference to the World, and to its Honours; And abhorred any thing like Empire over Conscience, forbidding Men to serve God as they thought he was best pleased to be served.

A man that is upon this footing, say they, ought not to have an Enemy in the World; Why then is he disturbed in his pious Intentions?

As to the first part of this, Endeavouring after Perfection, it is certainly a very commendable Disposition. The Church encourages such Endeavours,

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vours, and in her Offices directs her Members to pursue them. They may exceed the rest of their Body in all Christian Virtues, without any Offence or Discouragement. But all this may be done in the Church, without setting an Example of Disobedience to those that are weaker; who, when they are gone off from the Church, may divide and subdivide till Religion is lost in Enthusiasm.

The other point is the hardest to get over: That a Man may not judge for himself in what manner God will best be pleased with his Worship.

Here comes in *Sincerity*, according to some Doctors, to repeal at once all the positive Institutions of Religion; *Sincerity* is of more value than *Sacrifice* and *Obedience* put together! If I do what I think best I am *sincere*, and that must carry me through, because there is so much Hypocrisy in many Pretenders to follow Form and Order.

After all the Sophistry *Sincerity* has been dress'd up in to oppose Divine Appointments, or human Appointments established upon Divine Commission; it will appear, that it is not *Sincerity* that has been thus dress'd up, not *Sincerity*, but Error supported by Stubbornness, the direct *Antipodes* to *Sincerity*.

When Authority has directed a Man's Course, shall he plead *Sincerity* for opposing it? If he were *sincere*, he would do his Duty in Subjection to Law, not in giving Laws to his Governors.

In whatever gaudy trappings this *Mock-Sincerity* has been set forth, its Advocates can never defend it, but by Weapons borrowed from sordid Interest.

Sincerity with them is nothing but a new-vamp'd name for an old practice, *Praising the Bridge they go over*. We have had *Covenant-Mongers* as famous as our *Sincerity-Mongers*. They may be traced as high as *Alexander's* Courtiers, who affected to hold their Necks awry, because He could not help it.

Is it hard that the Bishop of *St. Davids*, and the rest of the Bench, should be made accountable for every Step the Civil Government took in prosecution of Nonconformists. Are they answerable for Severities inflicted by the State, when the State finds itself aggrieved? The suffering Side is generally looked upon with favour and partiality. Their Prosecutors will hardly ever be thought in the right, be the Provocation what it will.

The Process against Mr. *Calamy* for preaching in *Aldermanbury* Church in the Year 1663, after he was silenced, hath been represented with too little Moderation, by those with whom this is a Cardinal Virtue.

He was at Church, and the Preacher having disappointed them, he went into the Pulpit, where he writes himself *late Pastor of that Congregation*. He was unwilling the People should go without a Sermon. But they had better have been seven Years without, than to have had such a one, as was to unsettle them from the Worship into which they were lately novitiated. They had, during the Usurpation, seen nothing regular; but had been for almost twenty Years under the dominion of one Sect or another, whose Business it was to prejudice them against Monarchy and the Priesthood.

Their Worship, if not edifying enough for Mr. *Calamy*, was at least innocent enough for him to join in, else he had not been there.

Is it fit that a Congregation trained to Regularity, and taught to reverence the Hierarchy, should be frightened out of it by Noise and Clamour, shewing the great hazard of their Salvation in the Church? Is it fit they should be told of the *Preaching of Popery amongst them, and the proneness of People to run headlong to the Garlick and Onions of Egypt again? That the Ark of God was in danger, nay, The Ark of God was taken, when the Ministers of Christ are driven*
into

into Corners? When the Ark of God is taken, then the Souls of many are in danger; when the Gospel is gone, your Souls are in hazard: Then is Jesus Christ trampled under foot, and the Ordinances of God defiled and trampled on; and then Blasphemy and Atheism comes in like an Armed Man. The danger of the Ark is thus explain'd to them: And the word Ark, if I have reckoned right, comes over more than a hundred and fifty times in the printed Sermon.



The LIFE of Dr. JOHN LLOYD,
Bishop of St. DAVID's.



HE was Son of *Morgan Lloyd*, of an ancient Family at *Pentaine* in *Carmarthen-shire*. He became Student of *Merton College* in *Oxford*, and took one degree in Arts. Afterwards he was Fellow of *Jesus*, and Principal on the Resignation of *Sir Lionel Jenkins*. Then he was Doctor of Divinity, and Treasurer of *Landaff*. In 1682 he was Vice-chancellor of the University, in which Office he continued three years. On the Death of *Dr. Womock*, he was by King *James* advanced to the Bishoprick of *St. David's*. He was consecrated Oct. 17, 1686, at *Lambeth*. He fell into a Dropty, upon which he retired to *Jesus College*, and died there the February after, and lies buried at the upper end of the Chapel of that College by *Sir Lionel Jenkins*.

APPEN-



APPENDIX to the LIFE of Dr. ROBERT MORGAN.

To be read after Page 157 of Part II.



HE was born at *Bronwraith*, in the Parish of *Landyssel* in *Montgomeryshire*, Anno 1608 or 1609.

He was third Son of *Richard Morgan* of *Montgomery*, Gent. whose paternal Grandfather was *Morgan Prees* or *Price*, a younger Son of the house of *Crogerthan* in *Cardiganshire*.

He was entered of *St. John's College* in *Cambridge* July 6, 1624. He took all his Degrees in this College: Batchelor of Arts 1627-8, Master 1630-1, Batchelor of Divinity 1637, Doctor 1661. Yet when he was Batchelor of Arts, he did for some time belong to *Jesus College* in *Cambridge*. This appears from his Instruments of Orders. He was ordained Deacon by *Thomas* Lord Bishop of *Peterburg* December 20, 1629, and Priest the Day after.

In 1631 he had Letters Testimonial from both these Colleges, recommending him to Dr. *David Dolben*, formerly Fellow of *St. John's*, then promoted to the See of *Bangor*, who made him his Domestick Chaplain. One of them concludes thus; *Neque solum anteaſſi temporis Testimonium ei libentiſſime per-*
hebimus

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*bebimus, verum etiam in spem certissimam venimus
studia ejus & Conatus in Dei gloriam & Ecclesie
emolumentum cessura.*

An. 1637 he became Chaplain to Dr. William Roberts, then made Bishop of *Bangor*: And to him alone was he indebted for all his Preferment till he became Bishop, except his Prebend of *Chester*, which he is supposed to have had from Bishop *Bridgman*.

He was instituted An. 1638 to the Rectory of *Evenechtid* in *Denbighshire*: In 1640 to the Vicarage of *Llanvayn* in the same Neighbourhood. Both these he held (not at once, but severally and successively) in conjunction with the Rectory of *Llanganaval*, formerly conferred on him by Bishop *Dolben*. An. 1642. he resigned all these for a retirement in the Island of *Anglesea*. He had the same year the Rectory of *Trefalraeth*, and in November following the Rectory of *Llandyffnan* in the same County. The latter of these, though a good Benefice, was at that time curtailed by an ancient Lease vesting the Tythes in Lay Hands, of which some term remained.

This vile practice was strenuously opposed by the Bishops *Jewell* and *Whitgift* in the Reign of Queen *Eliz.*

His retirement was easy and safe till the fatal year 1648. The Island being reduced by the Parliament Army he was dispossessed. An. 1654 the Tythes of *Trefolraeth* were in the Hands of one *Pitchford*, an Officer of the Garrison of *Beaumaris*.

His Instruments of Institution and Induction to the Church of *Pennymish* (being the Corps of a Prebend of the same Name in the Church of *Bangor*) bear date under the Episcopal Seal November 1657, in virtue of which he was inducted to the same Prebend 1660. The same year he was instituted to the Archdeaconry of *Merioneth*, and received

ceived the Sine-cure of *Llandynan* for the better support of that dignity. He took his Doctor's degree the year after, and sat in Convocation at *Westminster* as Archdeacon.

In July 1666, he was consecrated to the See of *Bangor*. Anno 1661 this Testimonial was given him; "These are to certify whom it may concern, that Mr. *Robert Morgan*, Archdeacon of *Merioneth* and Prebendary of *Chester*, is a Bachelor of Divinity of 23 years standing: And that he is a person of great Learning and Piety, Orthodox in his Judgment, and conformable to the Church of *England*: And hath been a Loyal Subject and a great Sufferer during all these late troubles; Witness our hands this 11th day of June, 1661:

Ac. Ebor.

Jo. Roffens.

Jo. Duresme.

Jo. Barwick, D. D.

His Epitaph is this.

M. S.

Roberti Morgan, S. T. P.

Hujus Ecclesie Episcopi

Dignissimi

Qui consecratus 3^o Id. Julii 1676.

Officio Pastoralis sedulo incubuit,

In regendo vigilans & prudens

In concionando frequens &

Donec studiis & laboribus confectus.

Obiit Kal. Sept. 1673. etat. 65.

Relictis ex Annâ Uxore piissimâ

Filiis Gulielmo, Roberto,



*The LIFE of Dr. THOMAS WATSON,
Bishop of St. DAVID's.*



HE was the son of *John Watson* a seafaring man, and was born at *Kingston upon Hull*, commonly called *Hull*. He had his first education in the School of that town. He was admitted of *St. John's College* in *Cambridge* 25 *May* 1655, elected Fellow there 10 *April* 1660, and took his Doctor of Divinity's degree in the year 1675.

He was for some time a considerable Pupil-monger in his College, in which he gained a reputation.

Upon the death of *Dr. John Lloyd*, Bishop of *St. David's*, *Dr. Watson* was promoted to that See, and consecrated 26 *June* 1687.

He had an Estate at *Burrow-Green* in *Cambridgeshire*, at which he was at the time of the Revolution. There the Rabble of the Country insulted him, and brought him their prisoner in an indecent manner to *Cambridge*. The Scholars attack'd them, and brought off the Bishop. It was at the time that the Popish Members of the University were sought for and narrowly escaped, getting out of the Town by private ways.

This Bishop was afterwards under Prosecution and Deprived; but this being done after the period

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period that I have set to myself, I shall not examine into it.

There is a Defence of him in print without the Author's name, who is supposed to be *Ferguson*, a person from whom Mankind will unwillingly believe what they have barely his Authority for. And one would wonder he should be made choice of, unless for his inimitable skill at offensive weapons and annoying the enemy. The Cause was indeed what every Man would not venture to engage in. In his hands it would not suffer through fear or excess of modesty. Retaliation was with him a favourite employment; and it must be allowed, that he has given his Antagonists as deep Cuts as the Bishop received. One thing in this piece is aim'd at, to gain the opinion of the world, for a person accused of loving Money too well, by a List of his Charities and Benefactions. If the account had no better Vouchers than *Ferguson*, little credit should be given to it. But it happens sometimes, that a Man of ill fame may speak truth. The following List was given me by a Person of unquestionable veracity, through whose hands most of the Money pass'd, the sum of which is greater than *Ferguson* makes it, because one Advowson was added after the printed Defence.

The Advowson of three Livings given to *St. John's* College in *Cambridge*; viz.

Fulborn St. Vigor in *Cambridgeshire*, worth 130 l. per Annum.

Brinkley in *Cambridgeshire*, worth 80 l. per An.

Brands-Berton, near *Beverley*, almost 200 l. per Annum.

This last cost between four and five Hundred Pounds.

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Towards the building of <i>St. Paul's</i>	l. 50
To <i>Trinity College Library</i> ———	20
Repair of <i>Catherine-Hall</i> ———	10
Repair of <i>Llangindock Church</i> ———	10
Printing Press at <i>Cambridge</i>	50
Two Scholars at <i>St. John's College</i>	50
Two Widows ——— ——— ———	60
To building <i>St. Mary's at Hull</i> ———	50
Erecting a Workhouse there ———	50
To <i>Trinity House at Hull</i> ———	400



The LIFE of Dr. BENJAMIN LANEY, *Bishop of ELY.*



E was of a good family in the County of *Suffolk*, born, as 'tis commonly reported, at *Ipswich*. His name is written at his admission to the University *Laine*, which in *French* signifies *The elder*, and has exactly the same sound with *Laney*, as it hath since been spelt. He was Pensioner of *Christ's College* in *Cambridge*, matriculated 7 July 1608. He removed to *Pembroke-Hall*, and was chosen into *Smart's Foundation* Nov. 19, 1616, being then Master of Arts. In 1618, Oct. 16, he was chosen Fellow of the Foundation. In 1630, Decemb. 25, he was elected Master: Doctor of Divinity, and Vicechancellor of the University 1632.

He was some time Chaplain to Dr. *Neil*, Bishop of *Winchester*, and after to the King. He was Rector of *Buriton* in *Hampshire*, of which he was deprived, as of his other Preferment, having been first Prebendary of *Winchester*, then of *Westminster*. About the latter end of the year 1643, he was turned out of his Mastership of the College by a Warrant from the Earl of *Manchester*. The Causes assigned are the same as for dispossessing Dr. *Cosin* of *Peterhouse*, viz. "For opposing the proceedings of the Parliament and other scandalous Acts in the University."

He was one of those who attended the King at the Treaty of *Uxbridge*; and had afterwards the honour and mortification to follow *Charles II.* into exile, where he suffered the same want with his Brethren; but that was not comparable to what those that staid at home bore, both from hunger and the insults of the exalted Rabble.

Upon the Restauration he was reinstated in his Mastership, and made Dean of *Rocheſter*. He was soon after promoted to the Bishoprick of *Peterborough*, thence to *Lincoln* in the year 1663, upon the death of the great *Sanderſon*. In the year 1667 he was translated to *Ely*, upon the death of Dr. *Matthew Wrenn*, who had been Bishop of this See from the year 1638. Bishop *Wrenn* was one of the earliest Sufferers by the Rebel Parliament, the first of his Order that was deprived.

It was at this Cathedral that Mr. *Cromwell* had opportunity of shewing his Reforming Genius, which recommended him so powerfully to the Zealots of the Times. He wrote a Letter to Mr. *Hitch* a Clergy Vicar, "That lest the Soldiers should in any tumultuary and disorderly way attempt the Reformation of this Cathedral Church, he required him to forbear altogether the Choir Service, so unedifying and offensive."

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This not being obeyed, he went into the Church, followed by Soldiers and Rabble, and said, *I am a Man under Authority, and am commanded to dismiss this Assembly.* Mr. Hitch still continuing the Service, he drew his sword, and called to him to *Leave off his Fooling and come down.*

Dr. Laney died 1674. He hath some Sermons in print, and a small piece against *Hobbes*.

A part of his will, dated 1674, is as followeth:
 “ I give towards the rebuilding of *St. Paul’s*
 “ Church five hundred pounds. And I do give
 “ towards the building of a publick School, or
 “ *Museum Cantabrigiense*, the sum of five hundred
 “ pounds, in case the Foundation be laid within
 “ one year next after my decease. Otherwise I
 “ give the said five hundred pounds to *Pembroke-*
 “ *Hall* in *Cambridge*, for the making an addit on
 “ to the *Ipswich* Fellowship, and founding another
 “ Fellowship there.

He gives to his Executors, in Trust “ All and
 “ singular his Lands, Tenements, &c. purchased
 “ of Sir *Thomas Chicheley* or any other persons,
 “ situate in *Sobam*, in the County of *Cambridge*.”

—“ The profits to be disposed of for the put-
 “ ting out and placing so many of the Children
 “ of the poor Inhabitants of *Ely* and *Sobam* Ap-
 “ prentices to some honest Trades, as the Rents
 “ will reach: Provided that more than ten pounds
 “ be not allowed to any one child.





The LIFE of *Dr.* PETER GUNNING,
Bishop of Ely.



HE was the Son of *Peter Gunning* Clerk, beneficed at *Hoo* in *Kent*, born there *Jan. 11. 1613.* His education was at the Free-school of *Canterbury.* There is a tradition in *St. John's College* that he was of *Lenham School*, which he might be before he went to *Canterbury.* Thence he went to *Cambridge*, and at fifteen years old was admitted at *Clare-Hall*, under *Mr. Barnaby Oley*, a person of a great Character both in his Sufferings and Prosperity, having, after the Restoration, shewn many instances of Piety and Munificence.

Mr. Gunning was soon elected Fellow, having given early proofs of his Merit. After he was Master of Arts, he took upon him the Cure of *Little St. Mary's* in *Cambridge*, chosen by the Master and Fellows of *Peterhouse* to it. He was zealous in the Cause of the Church and King, exhorting the University in a Sermon at *St. Mary's* to publish a formal Protest against the Rebellious League. This made *Cambridge* too hot for him. Being in *Kent* to visit his Mother, he took occasion to move a Congregation, to whom he had preached, for a benevolence to a Party of the King's Soldiers. He was hunted from place to place, and for secu-

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rity forced to lie in the Woods. At length he was taken and imprisoned. He was summoned to his College to take the Covenant, which peremptorily refusing, he was deprived of his Fellowship, in which *David Clarkson* succeeded, whose next Successor was Dr. *John Tillotson*, afterwards Archbishop of *Canterbury*.

Before he left the University, he joined with Mr. *Barrow*, Mr. *Ward*, Mr. *Ba'wick* and others, in writing a Treatise against the *Covenant*, which was afterwards published. About the beginning of the year 1644, he went to the King's-head Quarters at *Oxford* in company of his Friend Mr. *Barrow*. They were kindly received by Dr. *Pink*, Warden of *New-College*. He entred them Chaplains of that House, by which they were provided of Lodging and Diet. That year he was incorporated Master of Arts in the University of *Oxford*. He became Curate to Dr. *Maine* at *Cassington*, four miles from the Town, which he continued with his Chaplainship for two years, notwithstanding the ill language and violence of the Parliament Soldiers from *Abingdon*, who sometimes pulled him out of the Church. He preached sometimes before the King or the Parliament at *Oxford*, upon which account he had Batchelor of Divinity's degree conferr'd upon him the day before the *Garrison* surrendered.

After this he became Tutor to *Christopher*, afterwards Lord *Hatton*, and to Sir *Francis Compton*. He was next Chaplain to Sir *Robert Shirley*, Father to the Gentleman who was made Lord *Ferrers* of *Chartley*. Sir *Robert* settled an Annuity of one hundred pounds on him, having been pleased with a disputation Mr. *Gunning* maintained at three several times with a Popish Priest, to the satisfaction of others as well as of his Patron.

* Sir Robert dying in the Tower, to which he was committed for Loyalty, Mr. Gunning held a Congregation at the Chapel of *Exeter-house* in the Strand, where he duly performed all parts of his Office according to the Church of England. The Usurper often sent for him, and reproved him for this practice. It is strange, that Reproof was his *Ratio ultima*. Whether some extraordinary regard to his person softened him, or whether he was pleased with such assembling of the Cavaliers that he might know who were most zealous, and where to find them, we are left to guess.

He found out the Sectaries, and would frequently dispute with them in their several Congregations: The *Presbyterian*, *Independent*, *Anabaptist*, *Quaker*, *Brownist*, *Socinian*.

Dr. Gower hath in a Funeral Sermon given a large Character of this great and good Man, some particular Sentences of which I repeat: " Nothing
" deserved and procured him a greater veneration
" from all that knew him, than the unblemish'd
" Sanctity of his life, his zeal for God and our
" most holy Religion, and his own steady, uni-
" form and exemplary obedience to those Evan-
" gelical precepts, which he so faithfully preach'd
" and recommended to others. * Very much
" pains he took to convince and reclaim Recu-
" sants of all sorts: He invited them to frequent
" Conferences, in meekness instructing those that op-
" posed themselves, answering their Arguments, re-
" solving their doubts, removing their scruples,
" and silencing all their Cavils against the esta-
" blished Doctrine and Discipline of the Church;
" and this he did oft-times with most happy Suc-
" cess. † As for his common Converse, it was
" pleasant, affable and courteous, and yet still

* Pag. 16. † P. 52.

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“ grave and highly becoming his sacred Character,
 “ That doubtfulneſs and fear which his venerable
 “ preſence, his high ſtation and quality, together
 “ with his great and juſt renown, did frequently
 “ produce in ſtrangers at their firſt approach, was,
 “ by the eaſineſs of the acceſs they met with, by
 “ his humble and courteous deportment, and all
 “ obliging Affability and Condeſcenſion, ſoon
 “ converted into delight and love. So ſweet and
 “ heavenly a temperature there was in him of
 “ Greatneſs and Goodneſs, of Meekneſs and Ma-
 “ jeſty, of Gravity and Courtely, of every thing
 “ indeed that is amiable and reverend, that it was
 “ impoſſible to know him well, and not to honour
 “ and delight in him. ¶ As to the doing kind
 “ and charitable Offices, the good Biſhop did ſo
 “ tranſcend in it, that he ſeemed nothing more
 “ than a provident and faithful Steward for the
 “ publick and the poor. §

Upon the Reſtauration he poſſeſſed the Recto-
 ries of *Citeſmore* in the County of *Rutland*, and
Stoke-Brewen in *Northamptonſhire*, out of which
 Loyalty had kept him. He was alſo made Pre-
 bend of *Canterbury*, Doctor of Divinity, Maſter of
Corpus Chriſti College in *Cambridge*, afterwards of
St. John's. Thoſe venerable men whom the King
 had entruſted to adviſe him in the diſpoſal of
 Preferments, deſigned Dr. Gunning for the large
 Cure of *St. Martins in the Fields*. But it was better
 judged that he ſhould be at the head of the Uni-
 verſity, a body that had been corrupted and de-
 bauched by long poſſeſſion of Time-Servers and
 Enthuſiaſts. For ſome time he was *Margaret* Pro-
 feſſor, then *Regius* upon the removal of Dr. Tuck-
 ney, who filled the Maſter's place of *St. John's* as
 well as the Divinity Chair. This *Anthony Tuckney*,

when ejected, tasted of the fruits of his Preferment, for Dr. *Gunning* allowed him a very considerable annuity as long as he lived.

The part Dr. *Gunning* had in the *Savoy* Conference has been already mentioned in our first Part; where the Managers are named, and the progress of that remarkable Affair to its period. The Doctor was to maintain the Appointments of the Church against Mr. *Baxter's* Objections, that upon a fair Hearing a Determination might be made how far tender Consciences should be indulged, how far the Governors of the Church should remit of its Discipline. This Apostolical Man hath, by his conduct in this dispute, raised himself many enemies, who have endeavoured to perpetuate their clamour and resentment by an unfair and dishonest representation of the Matter to Posterity.

It cannot be imagined that the Bishops of the Church stood in awe of such Cavils and Exceptions to her Institutions as they were not capable of taking off: Or that Interest and Enthusiasm were to be argued out of what they held.

But as the face of a Church had been for twelve years at least obscured; And there were many young people who, during that *Interregnum* of Order and Discipline, had been initiated in corrupt and erroneous Notions of Religion; Had with their Milk sucked in a prejudice to Decency and external Proofs of Piety and Devotion, it was judged proper to condescend to this method of satisfying their Doubts, and removing their Prejudices.

The Standers-by might very well see there was no weight in the Objections raised, when the Objectors insisted not upon the sinfulness of any one thing enjoined by the Church: When they only argued against the expediency of some Appoint-
ments,

ments, which, had they been Governors of the Church, there might have been reason to weigh, but as they were Subjects were altogether out of their province; unless a Father and a Master are to give reasons for every Command, and the Son and the Servant are not bound to obey in things indifferent, except they are called into Council and made Judges whether such Commands should be laid upon them.

The averfeness of the Objectors to submit to the Church's Laws, is easy to be accounted for. These men had pulled down the Church and set themselves in the saddle, by cavilling at her Appointments as disedifying. They had spent their youth in finding arguments to whet the swords of an enthusiastick Army, by which the Rabble got possession of their Master's wealth and power. These had been the Oracles to interpret Scripture; to set the People upon *binding Kings in chains, and Nobles in links of iron*; to justify, as the Work and Command of God, all the Injustice, Sacrilege and Parricide which a Confederacy of Hypocrites and Plunderers had perpetrated.

Can we think these Men would officiously retract their Tenets, in good humour make a sacrifice of their Wisdom and Integrity, and own they had been misled and had misled others in things of such consequence, as subverting the Government, of Murthering a King, and starving his faithful Subjects whom the sword had left alive? Especially when the *Good Old Cause* had yet some symptoms of Recovering, from the merciful disposition of the appeased Monarch, the disjointed Interests of his Courtiers, the Wealth and Power of the New-Converts to Monarchy possessing with indemnity the fruits of their former Plunder.

One chance seems to have been for a general acquiescence of all the Objectors, that it was agreeable to their most favourite Principle *Success*. As they had made *Success* the Touchstone of Right and Wrong, the Voice of Providence, the infallible Decider of every Claim, they might at a pinch have taken shelter under a Covert of their own erecting, and for once have resolved all into the inconstancy of Fortune.

But with some Pride, with others Hope, and with a far greater number Despair over-ruled their Judgment. Though they saw some few of themselves taken into the highest Preferments, and others courted to the same advancement, they knew very well there were not delicious Morfels enough for them all. They saw these Condeiscensions were designed as arguments to bring over the flock, as lifting a few sheep over a brook makes all the rest go cheerfully through.

Admitting this account probable, there is as little wonder the next Age should echo what they had received from the Church's enemies. For whatever reason a man is disaffected to Establishment, whether Interest, Novelty, or Fondness for Improvement and new Modelling govern him, in course he joyns in battling the Defenders of Establishment. He accuses them of sinister Designs, of Knavery or Folly; and to appear Wise himself, draws his Opposers in a ridiculous Dress. Neither personal Merit, nor undeniable Proofs of Integrity and Honour, can skreen them from the detractions of Envy.

I need not here take notice of what has come from professed Dissenters, but from their Confederates, who have presented themselves as Lovers of Moderation. One may be sufficient to set forth the Instructions given to Posterity, by which they are to represent our Prelate for his firmness to the Church

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Church at the *Savoy* Conference; I mean the late Bishop of *Salisbury*, in the History of his own Times. This is by some reckoned a Common-place-Book, in which he wrote down every thing he heard. And if we judge by the Trash that it contains, fitter to be thrown away than preserved, may, pardon the comparison, with as much justice be called a Common S——

“ *Baxter* was the Opponent, and *Gunning* the Respondent, who was afterwards advanced, first to *Chichester*, and then to *Ely*. He was a man of great Reading, and noted for a special subtilty of Arguing: All the arts of Sophistry were made use of by him on all occasions in as confident a manner as if they had been sound Reasoning. He was a man of an innocent life, unweariedly active to very little purpose. He was much set upon reconciling us to Popery in some points; and because the charge of Idolatry seem'd a bar to all thoughts of Reconciliation with them, he set himself with very great zeal to clear the Church of *Rome* of Idolatry. This made many suspect him as inclining to go over to them: But he was far from it; and was a very honest sincere man, but of no sound Judgment, and of no Prudence in affairs. — *

Speaking of the Test-Bill, he saith, † “ Not only Transubstantiation was renounced, but the Worship of the Virgin *Mary* and the Saints, as it was practis'd in the Church of *Rome*, was declared to be Idolatrous. This passed in the House of Commons without any difficulty; but in the House of Lords, *Gunning*, Bishop of *Ely*, maintain'd that the Church of *Rome* was not Idolatrous. He was answered by *Barlow*, Bishop of *Lincoln*. The Lords did not much mind

* Pag. 296. Ed. Oct.

† P. 767.

“ *Gunning's*

“ *Gunning’s* Arguments, but passed the Bill. And
 “ though *Gunning* had said that he could not take
 “ that Test with a good Conscience, he took it
 “ in the crowd with the rest.”

Posterity may perhaps expect better proof than bare Hearsay, that our Prelate said he could not take the Test with a good Conscience. They may be also puzzled to reconcile the use of Sophistry on all occasions in as confident a manner as sound Reasoning, with being a very honest sincere man.

I find *Honesty* as well as *Sincerity* has sometimes extraordinary privileges. To do this Author right, he has frequently in his encomiums ruined a Character he meant to establish: And why may not Heat and Inadvertency sometimes save an Enemy, and interpose, as *Venus* with a shield, to protect Virtue from the assaults of Envy?

The *Stuartine* Squire to this Knight-Errant I should not think worth bringing any more upon the stage, but for the sake of shewing with what view his Principal gave his random strokes, that they might be improved by his Underlings.

The title to his paragraph is, *Bishop Gunning for Popery*. In the same page he saith, “ There is
 “ enough to satisfy any reasonable man that there
 “ was a *Papish* Plot, and that those men who sus-
 “ fered for it, were engaged in it so far as to de-
 “ serve the Punishment they met with.”

Copiers do sometimes differ from the Original. The grand Master makes a Jest of this Plot from beginning to end; his *Zany* denies any Reasonable Man can question it. What subtle Arguing is this? In the main point of their History they disagree: Indeed in the most useful point: For if there was no more than a general Inclination of the Papists to it, and a Wish for an actual Conspiracy, there is not half the foundation to alarm the World with danger; to represent the Zeal of Churchmen, for
 decent

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decent and beautiful Worship, a design to restore Popery.

In the year 1669, Dr. *Gunning* was advanced to the See of *Chichester*, succeeding Dr. *Henry King*, who had been Bishop from *An. 1641*. In 1674, he was translated to *Ely* upon the death of Dr. *Laney*, which Church he governed ten years. He died a Batchelor, and is buried in the Cathedral of *Ely*.

To attempt a full character of him were a great Work. I shall say no more than, That his publick and private Life are both out of the reach of Detractors. The vain attempts already mention'd to render him contemptible, will, in a juster Age, vanish as a Fog before the Sun. The little flirts that have been thrown at him as a High-Churchman by Free-thinkers and Latitudinarians, are levelled at Religion itself: And he would have esteem'd it an honour to be reviled for his Virtues, rather than to have had a place amongst their Worthies.

With them a Man, for his private Conduct that is unexceptionable, as far as human Nature will admit, and the best Guard secure, must be described *Monkish, Sour, Inconversible*; tho' in reality *Candid, Generous, Benevolent*.

As a Governor, he must pass for *Rigid, Positive, Imperious*, because he will not give up *Christianity* for what we stupidly term *Politeness*. His Judgment must be ridiculed, because he insisted upon the severer Doctrines of the Cross; because he stands as a Reprover and Condemner of those that despise Order and Discipline, of those that expound away the use and benefit of Religious Institutions. Rather than have been so polite, he would have had a Mill-stone about his Neck.

One little Story of him is yet remembered in his Diocese of *Ely*, for which he will perhaps be deem'd a Sophister. An Enthusiast had been holding forth about the Country, that the World would be at an end in a year's time. He had got a train after him who neglected their business, and were every day improving in Madness. The Bishop sent for him and some of his Proselytes, but made no impression by reason and argument; for the Bottle was full, and all that was poured on afterwards ran over. He found that this Leader had some Estate, for which he offered him two years Purchase. The Man insisted upon twenty, as the common Price, which wrought so upon his Converts, that they all left him upon it.

Such another collection of People there was within forty years at *Water-Stratford* in *Buckinghamshire*. Mr. *Mason* had drawn them together, and they lived in a barn, expecting the World to end. Their Leader dying, broke up the Assembly.

Bishop *Gunning* hath some pieces publick.

1. "A Contention for Truth in two publick Disputations in the Church of *St. Clement Danes* Nov. 26 1657, between Mr. *Peter Gunning* and Mr. *Henry Denne*, upon Infant Baptism.

2. "Another of Mr. *Gunning* and Mr. *John Pierſon* against two Romish Disputants upon Schism, defining what Schism is, and to whom it belongs." This was printed at *Paris* 1658 by the *Romanists*.

3. "A View and Correction of the Common Prayer, 1662.

"The *Paschal* or *Lent-Fast Apostolical* and *Perpetual*." To this is, "An Appendix, answering the Objections of the *Presbyterians*."

How well he has established this point, will best be seen in the Treatise itself, which, though originally a Sermon at Court, was enlarged by the Author to a Book in *quarto*. That Fasting in *Lent* and at other stated times, was the practice of the *Apostolical* Age, and that it has been continued down through every other Age, where Christianity was received, is beyond question.

The sole dispute can be, Whether the practice being *Apostolical* and continued, gives it a title to be perpetual.

Thus much is allowed even by our Author, that all Persons in all places did not observe the same rule in Fasting. Though *Lent* consisted of Forty days, some Churches kept not so much of it strictly as others did; and in some places the *Passion* Week only was enjoyed to be observed.

It has been by some understood, that the time is positively prescribed for this Fast, *In those days shall they fast, viz. when the Bridegroom shall be taken from them*. But if the Precept be in general established, and the Church appoints the time, the Obligation will be the same.

But may not the Church alter this, and even abrogate it? Hath not every National Church this Power in a point strictly of Discipline?

Though the Church's Power is not to be circumscribed by private Persons, the Church's Acts may be produced. It were an indecent Supposition, that one part of the Catholick Church should condemn and make void the Institutions of those from whom they received Christianity. And whenever that is done, the reasons will doubtless be given for such a Change.

There is not, that I know of, any Episcopal Church in the World, that has countenanced her Members in the disuse of this primitive appointment.

ment. Where Episcopacy is abolished, no wonder if Discipline is abolished too. When the *Burgbers* take upon them to license and to silence those that *have the Authority over them*, and the Shepherd has a *Staff and a pair of Shoes set at his door* to correct him for unseasonable Doctrine, it is not to be expected he should press self-denying points.

The observation of the Fasts of the Church hath been frequently discontinued in time of Sickness, and in the licence of War. But that was never esteemed an Abrogation of them, if so much as a Suspension.

Upon the resettling the Church of *England* at the Restauration, we find *Lent* and all the other ancient *Fasts* enjoined by the Authority that establishes the whole Rubrick. It is true, that no penalties have been inflicted upon the Non-Observers. Some connivance was indulged to those that had been educated under the Rebellion, and were Novices to the Appointments of the Church. For it was harder to bring people of a sudden into a self-denying practice, than to have trained them to it from their youth, as before that time had been usual.

The impunity these New Converts enjoyed, served also for a shelter to others, that were convinced of their duty, but took advantage of the relaxation of Discipline. Yet we find all along the Assent and Consent required to this as to any other appointment of the Rubrick. And it has been till lately, if not at present, an Article to which the Churchwardens at a Visitation answer upon Oath; *Doth your Minister observe the Holy-days and Fasting-days, the Ember-weeks and yearly perambulation in Rogation-week, as is appointed by the Rubrick.*

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So that when the Bishop calls this Institution perpetual, he speaks but the language of the Church of England, and is not therefore accountable for Novelty or Superstition.

If a man should stand in awe, as some have done, of the name of *Papist* and *Popishly* affected, for adhering to Primitive Discipline, he will not hope to be thought in earnest in any other point of his Duty. The humour of the Age is not for embracing unpalatable Doctrines. The disuse of Discipline has been followed with a contempt of Religion. And the benefit of keeping it up cannot be better understood than from the consequences of Relaxation. Authority being laid in the dust, and every man acting and speaking as *seems good in his own eyes*, hath been in many places followed by denying Christianity, and disclaiming the benefit of Revelation.



The LIFE of Dr. FRANCIS TURNER, *Bishop of ELY.*



HE was the eldest son of Dr. Thomas Turner, Dean of Canterbury. His mother was Margaret, daughter of Sir Francis Windebank, principal Secretary of State to King Charles I. The *Athenæ Oxonienses* make him to have been of Winchester School, and elected Probationer Fellow of New-College Anno 1655.

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The Register of *St. John's College Cambridge*, informs us, that in 1666 he was admitted of that College *Pensionarius major* under *Dr. Gunning* the Master.

From the *Fasti* it appears that he took Bachelor of Arts degree at *Oxford An.* 1659, and Master's 1662. He entred into Orders, and was Chaplain to *James Duke of York*. He was made Residentiary of *St. Paul's in London*, and had the Rectory of *Therfeld in Hertfordshire*, which is in the gift of the Church of *Paul's*. He paved the Chancel of *Therfeld* with Free-stone; the east part of it, where the Altar stands, with Marble; Wainscoted it, and erected Stalls after the manner of a Choir, and ceiled it with Fret-work. In this Chancel he lies buried with this only on the stone that covers him, *Resurgam*. There is a Monument for *Anne* his Wife, descended from the *Hortons of Derbyshire*, and the Family of *Ferrers* on her Mother's side. They left only one Daughter.

He was Doctor of Divinity, and Master of *St. John's College* succeeding *Dr. Gunning*, who had presided there eight years. In 1679 he resigned his Mastership. In 1683, he was preferred to the Deanry of *Windsor* upon the death of *Dr. Durel*. He was made Bishop of *Rocheſter* the same year, upon the translation of *Dr. Dolben* to the Archbishoprick of *York*. He was Lord Almoner to the King, and allowed to hold his Deanry in *Commendam* with his Bishoprick of *Rocheſter*. *An.* 1684 he was translated to *Ely* in the room of *Dr. Gunning*. He was President of the Society of the Sons of the Clergy. He was one of the seven Bishops that were sent to the *Tower*; and one of those that was deprived at the Revolution, which he survived ten years or more.

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This Prelate has many Sermons in print. One he preached at the Coronation of *James II.*

A piece entitled *Animadversions on a Pamphlet called Naked Truth: Or the State of the Primitive Church*, printed 1676, is said to have been written by our Prelate; but it is without his name.

He published two Letters to the Clergy of the Diocese of *Ely*, one dated *August 1686*, preparatory to his Visitation; the second in *October* following, both printed at *Cambridge*.

He cannot scape a stroke of the Bishop of *Salisbury's* flail, when he is characterizing those he did not love. But considering he suffers in very good Company, it is no disparagement to him, especially if the Accusation be examined. * “He was of too quick an Imagination, and too defective a Judgment.” How a man's Imagination can be too quick, is not obvious to every body. If proofs of his defective Judgment could have been produced, 'tis a wonder they were not: Nor doth this finding fault with a quick Imagination discover too profound a Judgment in the Censor.

* *Pag. 1007, Ed. Oct.*



The



The LIFE of Sir JONATHAN TRE-
LAWNEY, *Bishop of* EXETER.



HE was a younger son of Sir Jonathan Trelawney of Trelawney in Cornwall, Bart. born in that County. This is an antient and loyal Family. Sir John their Ancestor was created Baronet by Charles I. in the fourth year of his Reign. It appears from Lord Clarendon, that at the general Rising of the Cavaliers in order to a Restauration, the head of this Family was engaged with Greenville and others to secure Plymouth and Exeter. This was at the time Lord Willoughby and Sir Horatio Townsend projected the surprize of Lynn; that Masssey had a design upon Gloucester; Newport and Littleton upon Shrewsbury; Booth and Middleton upon Chester; which they did bring about, but their Body was defeated by Lambert, and the hopes of the Royalists all over the Nation at once crushed and put out, tho' like Tinder, ready to take fire again upon the least spark of encouragement. The same Historian mentions another Gentleman of the Family, Member of the House of Commons, expell'd by the House for opposing their claiming a Guard, * and afterwards, upon the strength of this crime, stripp'd of his Estate, imprisoned, and brought to a languishing death there for want of necessaries.

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The same History mentioning the Heroes of the West, puts them in this order; the *Arundels*, *Trelawnies*, *Slannings*, *Trevannions*.

Mr. *Trelawney* had his education at *Westminster School*. Thence he went to *Christ-Church* in *Oxford*, and was entred at eighteen years old, 1668. The year following he was made *Student*. He took his Degrees in Arts, went into Orders. He had one or more Benefices conferred upon him by his Relations in his own Country.

In the year 1680 his elder Brother died, yet he left not his Function. In 1685 he was made Bishop of *Bristol*, upon the Translation of Dr. *Lake* to *Chichester*. He was introduced to the House of Lords the same day that Dr. *Ken* was, as Bishop of *Bath and Wells*.

He was one of the seven who were committed to the Tower June 8th, charg'd with *Contriving, Making, and Publishing a seditious Libel against his Majesty and his Government*. For this he was tried with the rest, and acquitted.

On the fifteenth of *November* following he was preferr'd by King *James* to the See of *Exeter*, void by the Translation of Dr. *Lamplugh* to *York*.

Upon his Father's death he became Baronet, and enjoyed the Paternal Estate of the Family. He was advanced to the See of *Winchester*, which he held to his death. He had one or two sons drowned on board Sir *Claude* *Shovel* in the *Association*. He had a Brother Lieutenant Colonel in King *James's* Army at *Salisbury*, who had a Regiment given him by King *William* after the Revolution, and died Major or Lieutenant General a few months ago.

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The LIFE of *Dr.* WILLIAM NICHOL-
SON, *Bishop* of GLOUCESTER.



HE was son of *Christopher Nicholson*, born at *Stratford* near *Hadleigh* in *Suffolk* Nov. 1. 1591. He was Chorister of *Magdalen* College in *Oxford*, and educated in the Grammar School there. He took his Degrees in Arts, that of Master being compleated 1615. He was Chaplain to *Henry* Earl of *Northumberland*, then a prisoner in the *Tower* of *London*, and Tutor to his son. But delighting in Grammar, he was presented to the Free-school of *Croydon* in *Surrey* the next year, where he continued till 1629. He then retired to *Wales*, having obtained the Rectory of *Llandilo vaur* in *Carmarthenshire*, and soon after had a Residentiariaship of *St. David's*, and the Archdeaconry of *Brecknock*. He is said to have been chosen a Member of the Assembly of Divines, but never to have acted with them. Being deprived of his Preferments, he kept a private School in *Carmarthenshire*, and by his Writings defended the Church of *England* against her Adversaries.

In the latter end of the year 1660 the King advanced him to the See of *Gloucester*, some years vacant by the death of Bishop *Goodman*, allowing him

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him to keep in *Commendam* the Archdeaconry of *Brecknock* and the Rectory of *Bishops-Cleve* in *Gloucestershire*.

He had the reputation of a learned Divine, conversant in the Fathers and Schoolmen, and excellent in the critical part of Grammar.

He wrote, A plain, but full Exposition of the Catechism of the Church of *England*.

An Apology for the Discipline of the antient Church.

An Exposition on the Apostles Creed.

An easy *Analysis* on the whole Book of *Psalms*.

He died at his palace 1671, and was buried in the Isle adjoyning to our Lady's Chapel.



The LIFE of Dr. JOHN PRITCHETT, *Bishop of GLOUCESTER.*



HE was son of *Walter Pritchett* of *Hillendon* in *Middlesex*, afterwards Lord Mayor of *London*. At eighteen years old he was admitted a Student of *Queen's College* in *Oxford*, but took his Degrees in Arts as Member of *Edmond Hall*. He is not known to have been a Sufferer for his Loyalty during the Times. At the Restoration he was possessed of the Vicarage of *St. Giles Cripplegate*.

The reason of his advancement to this See is said to have been that he was rich, and could therefore better live upon a small Bishoprick; yet he

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he got liberty to hold his Church at *Cripplegate* in *Commendam*. He was consecrated 1672, and 1680 died at *Harefeld* in *Middlesex*, where he had an Estate. He was buried under the Pulpit of that Church.



The LIFE of Dr. ROBERT FRAMPTON, *Bishop of GLOUCESTER.*



HE was son of *Robert Frampton* of *Pim-pern* in *Dorsetshire*. At fifteen years old he became a Chorister of *Corpus Christi* College in *Oxford*, An. 1637. He was afterwards Student of *Christ-Church*, took a Degree in Arts as Member of that Houle 1641. Upon the breaking out of the Rebellion he retired to his native Country, where he was a School-master, and some say, Curate.

He was made Chaplain to a Man of War, in which he acquitted himself so well as to be made choice of by the *Turkey* Merchants trading to *Aleppo* to be their Chaplain, where he resided twelve years. Upon his return he was Chaplain to *Robert Earl of Aylesbury*; but went a second time to *Aleppo*, and continued there four years. The Testimonials he brought from thence of his merit and his Services, recommended him to so much favour, that upon his return he had the Prebend of *Torlton* in the Church of *Salisbury* conferr'd upon him in 1672, and the same year a
Prebend

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Prebend in the Church of *Gloucester*. He had also about that time a Living in *Dorsetshire*, as I conceive, tho' Wood saith *Gloucestershire*.

Happy had it been for the Cavaliers, if they could all have found shelter at *Aleppo*. Even *Turkey* would have been preferable to the treatment some of them met with from the Men of Meekness and Moderation. The Clergy that were kept aboard the Ships under the pressure of Lice and ill usage, had no great reason to be terrified with being sent to the Plantations, or sold to *Barbary*, as they were threatned, if they had foreseen what was to be the lot of some of them. Barbarity is more easily born from a strange Master, than the Insults of domestick Rabble exalted upon the ruin of their Betters.

In 1673 Mr. *Frampton* succeeded Dr. *Viner* in the Deanry of *Gloucester*. The same year he accumulated the Degrees in Divinity, and preach'd the Sermon on *Alt-Sunday* in the morning. In 1680 he succeeded Dr. *Pritchett* in the Bishoprick of *Gloucester*. He was consecrated in *All-Souls College* in *Oxford*, the Archbishop being there attending the Parliament. He had liberty to hold his *Dorsetshire* Parsonage in *Commendam*, which he did for two years. Then he was inducted into the Living of *Avening* near *Hampton* in *Gloucestershire*, of the Gift of *Philip Shepherd* of *Hampton*, Esq; In 1690 he was deprived of his Bishoprick with the rest who refused the new Oaths. His Living he is said to have kept for many years, if not to his death; or to have enjoyed the profits of it by the favour of his Patron. Dr. *Edward Fowler* had the See. Our Prelate, whose amiable temper made him highly acceptable to the Neighbourhood, died in this Century about the beginning of it.

Bishop

Bishop *Burnet*, who would be thought the Doer of every thing, means, perhaps, by a total Deprivation, and a laudable course of Starving, a real benefit to the Deprived. He had complain'd, and put it into the Mouth of his faithful *Stuartine* * upon the Restauration: " The Men of Service
" were loaded with many Livings, and many
" Dignities. With this great accession of Wealth
" there broke in upon the Church a great deal of
" Luxury and High Living, on the Pretence of
" Hospitality. And with this overset of Wealth
" and Pomp that came on Men in the decline of
" their Age, they who were now growing into
" old Age, became lazy and negligent in all the
" true Concerns of the Church.

The great Observer saith upon *Fairfoul*, Bishop of *Glasgow*, † " That he was a pleasant facetious
" Man, insinuating and crafty ; But he was a
" better Physician than a Divine.

I would not except his Lordship out of the number of Physicians. His method of curing Luxury in High Churchmen was admirable ; but to prove himself of the Faculty, he took no Physick himself.

* P. 500.

† P. 213. Ed. Oct.





The LIFE of *Dr.* NICHOLAS MONK,
Bishop of HEREFORD.



HE was third Son of *Sir Thomas Monk* of *Potheridge* in *Devonshire*, Knt. *Sir Thomas* resided at *Marion* in the same County, when his Son *Nicholas* went first to *Oxford*; but we are not told at which Place this Son was born. In 1626, he was admitted Commoner of *Wadham* College in *Oxford*, being about seventeen years of Age. In 1634 he proceeded in Arts, and entred into Orders. He was beneficed in his own Country, and is said to have suffered as other Loyalists. This is probable enough, because his Brother fought for the King.

He was for some time, through the Interest of his Brother, commanding in *Scotland* under *Cromwell*, permitted to enjoy a small Cure, but was disturbed by the *Triers*. At length he enjoy'd the Rectory of *Kilhampton* in *Cornwall*, the gift of his Kinsman *Sir John Greenville*, afterwards Earl of *Bath*, which was worth three hundred pounds a year. This was given him with a view to the Services he might perform for the Royal Cause with his Brother *George*, who had himself obligations to *Sir John*, and upon whom *Sir John* had an eye to bring about the long wish'd-for Restoration. It was by the Interest of the General that *Mr. Monk* had quiet possession.

In

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In 1659. he was sent to his Brother to dispose him to bring in the King, which was rejected, and Mr. *Monk* dismiss'd without any hopes, and forbid ever to mention that affair any more. Yet what he said might have some influence, as well as Sir *John Greenville's* sending him on the errand for whole Family the General had a great regard.

The privacy with which the General conducted this grand Affair, hath given the world reason to guess whether he meant restoring the King at first, or setting up for himself, or whether indeed he design'd any thing, but to get the Power first into his hands, before he would resolve how to employ it.

I have been assured by an *Essex* Gentleman, intimate with the young Duke of *Albemarle*, that he shewed him at *New-Hall* in that County some original Letters let by his Father, plainly discovering a Correspondence with the Royalists before his design was publick.

But there are other Arguments that will incline one to believe Restauration his primary intent. One is, That he was at first a Cavalier. And tho' Disgust had made him change Sides, having been made Prisoner, and left in long confinement in the *Tower* without ransom or exchange; yet his natural Loyalty so far prevail'd, that he desir'd to serve in *Ireland*, that he might not immediately oppose the Royal Cause.

Another consideration is, That the method he took was the securest for his own Honour and Quiet. He had seen with what Difficulty the Protector had maintain'd his Post; To what shifts and distresses he had been sometimes driven to quell that mad Enthusiastick crew, by whose strength he conquer'd others: That if his superior talents could but hardly stem the inclination to Mutiny and Change, it was more than any other

other Man would in prudence undertake : That the contending Officers had no principle of Union amongst them but Interest. Novelty, Ambition, drew them out against one another : Whereas Resettling the Government upon its legal foundations had a better prospect of stability ; and however the people were brought to detest Monarchy at first, the time was come for them to be sick of their own projects, oppress'd with Taxes, and an Army to raise these Taxes, out of which that Army would first be paid.

Doing right to the King of the Nation, was the way to assure him of unenvied Greatness. He would have no trouble to be upon his guard, to balance Parties, and be jealous of his Friends, but might securely enjoy the fruit of that Peace and Plenty he had so happily procur'd.

His Glory was greater to give than to receive the Crown ; and if we remember the uneasiness with which the young King wore it, we may see reason for him to envy the General's repose. Mr. *Cromwell* himself would have envied him, and would probably have chosen that part, if he could have excused his Defection upon such disgust as the other had to plead ; if he could have wath'd off the stain of Royal blood, of involving great part of the Nation in Parricide.

Sir *John Greenville* failed not to put the King in mind of Mr. *Monk's* Services, who, on his first arrival, made him Provost of *Eaton*, in the room of *Lockyer*, *Oliver's* Chaplain.

The same year he gave him Letters to the University of *Oxford* for his Doctor of Divinity's Degree, and preferr'd him to the Bishoprick of *Hereford*, vacant fourteen years since the death of Dr. *Cook*. In 1661. Dr. *Monk* died at his Lodgings at *Westminster*, and was buried in *St. Edward's* Chapel.



The LIFE of Dr. HERBERT CROFT,
Bishop of HEREFORD.



HE was third Son of Sir *Herbert Croft*, Knt. who was Grandson to Sir *James Croft*, Knt. Comptroller of the Household to *Q. Elizabeth*, and of her Privy Council; And he Great Grandson to Sir *Richard Croft*, Knt. Treasurer of the House to *Edward IV.* All of *Croft-Castle* in the County of *Hereford*, an antient and Knightly Family. Mr. *Croft* was born at *Great Milton* near *Tame* in *Oxfordshire*. His Mother was Daughter and Co-heir of *Anthony Brown* of *Holt-Castle* in *Worcestershire*, Esq; She was in a Journey towards *London*. He was educated in Grammar Learning in *Herefordshire*; thence went to *Oxford* at the age of thirteen, *An. 1616.* It is not known to what College.

He was sent for by his Father to *Doway* in *Flanders*, who placed him in the *English* College there. This Gentleman had been Knighted by King *James*. He had a Protestant Education, but changed his Religion, and died at *Doway*. By the Father's example and the instruction of a Jesuit, he trod the same steps; his Father however cautioned him not to be a Jesuit.

He passed, as it is computed, ten years in that College in the study of Philosophy and the liberal Arts. After some time he was sent by Sir *Herbert* into *England* upon Affairs relating to his Estate. Before his return his Father died. Coming again to *England* upon his own business, he was, by the endeavours of Dr. *Moreton*, Bishop of *Durham*, reconciled to the Church of *England*. At the desire of Dr. *Laud* he went to *Oxford*, was admitted of *Christ-Church*, and supplicated the University, that the time he had studied abroad might, performing his Exercise, be reckon'd in to those years, that, if he had been resident, would have qualified him to be Batchelor of Divinity, without taking Degrees in Arts. This was in the year 1635. Having obtained his desire, he kept his Exercise the year after with good reputation, and took his Batchelor's degree. Soon after he was Minister of a Church in *Gloucestershire*, and Rector of *Harding* in *Oxfordshire*.

In the year 1639. he was appointed Chaplain to the Earl of *Northumberland* in the *Scottish* Expedition. The same year he had the Prebend of *Minor pars Altaris* in the Church of *Salisbury*. In the year 1640. he was made Doctor of Divinity, and Chaplain to the King, was greatly in his favour, and entrusted with secret Messages to his great Officers, which brought him into danger of his life. The same year he was preferr'd to be the eighth Prebend of the seventh Stall of *Worcester*. Anno 1641 he was installed Canon of *Windsor* in the place of Dr. *John Pocklington*, depriv'd by Order of Parliament of all his Spiritualties. In the latter end of 1644. he was made Dean of *Hereford* upon the Death of Dr. *Brown*. He preached boldly in the Cathedral for the Royal Cause, and inveighed so strenuously against Sacrilege, that a Guard of Muiqueteers in the Church

pre-

prepared to fire at him, but the famous Colonel *Birch* prevented it.

He was stripped in the Times, as were other Loyalists, but the Family Estate came to him by the death of his Brother Sir *William*. He passed the years of Usurpation with Sir *Rowland Berkley* at *Cotberidge* in *Worcestershire*.

On the Restauration he came into his Deanry and other Preferments. And in *December 1661*. the King advanced him to the Bishoprick of *Hereford*, in which he continued to the Day of his death, enjoying it with credit, and employing good part of the Revenue in Hospitality. In the year 1667. he was made Clerk of the Closet to the King. This he kept two years, but chose to retire to his Diocese. He attempted, and brought about, what he was heartily resolved on, if it could be effected in his time, That all the Prebendaries of his Cathedral should be such as lived in his Diocese, so the Church would be better attended, and the small Livings augmented.

By his Will he settled twelve hundred pounds for Charitable Uses: Fourteen pounds out of the product of it on the very poor Vicarage of *Tarpole*, adjoining to the Parish of *Croft*. To the same he gave Lands to the value of Ten pounds *per An.* for ever. And to the Church of *Croft* Twelve pounds *per An.* for ever.

In his Will he acknowledges the Goodness of God in recalling him to the Church of *England*, in which he was baptized. He died in *May*, 1691.

He had three Brothers in the King's Army Colonels, Two of them Knighted. Sir *William*, the eldest, was killed at *Stoke-Castle* near *Ludlow* in 1645. A second died 1659.

As to his Writings, one Piece by the name of *Naked Truth*, gave offence to our most zealous
U 2 Church-

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Chutch-men. Bishop *Turner* wrote, and *Gunning* preached against it. And there were *Encomiums* upon it from those who espouled the Dissenting Interest. Several other parts came out afterwards without the Author's Name, as this of the Bishop's had done, but they were none of his.

He wrote also a Letter concerning Popish Idolatry.

Animadversions on Dr. *Burnet's* Theory of the Earth

A Discourse concerning reading King *James's* Declaration in Churches. It is said the King ordered that part of this Discourse to be printed which related to the Indulging Tender Consciences, but not what was against taking away the Test.



The LIFE of Dr. HUGH LLOYD, *Bishop of LANDAFF.*



HE was born in the County of *Cardigan*, came to *Oriel College* in *Oxford*, and was a Servitor there. Anno 1607. or thereabouts, he took his Degree in Arts, remov'd himself to *Jesus College*, of which he is thought to have been Fellow. In 1638. he proceeded in Divinity, being about that time Archdeacon of *St. Davids*. He had also a Canonry in that Church, and the Rectories of *St. Andrews* in *Glamorganshire*, and *St. Nicolas*; which Livings are together

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together valued at Two hundred pounds a year. He was a great Sufferer for the Royal Cause, being depriv'd of his private Estate as well as of his Spiritualties. He was allow'd Fifts for some years; but afterwards denied even that for the support of a numerous Family.

In the year 1660. he was consecrated to the See of *Landaff*, which he kept till his death, *An.* 1667. He left behind him the character of a Pious, Learned, and Charitable Man.



The LIFE of Dr. FRANCIS DAVIES,
Bishop of LANDAFF.



HE was born in *Glamorganshire*; was admitted a Student of *Jesus College* in *Oxford*, *An.* 1638. at 17 years of age, took Degrees in Arts, and was made Fellow of the House. He was beneficed in *Wales*, but suffered as other Loyalists. Upon the Restoration he recovered what he had lost. In 1661. he was created Doctor of Divinity, being Archdeacon of *Landaff*. In 1667. he was made Bishop there; and dying 1674, was buried in his Cathedral.



The LIFE of Dr. WILLIAM BEW,
Bishop of LANDAFF.



HE was the Son of *William Bew* of *Newbury* in *Berkshire*, Clerk, born at *Hagbourn* in the same County. He was educated at *Winchester School*, and after two years probation at *New-College* in *Oxford*, was admitted perpetual Fellow, *An.* 1637, at about 20 years of age. He took Degrees in Arts, that of Master in 1644. He was about that time Major of a Regiment of the King's Horse against the Rebels. The long Scar in his face shewed that the wound was gallantly received. In 1647. he was elected one of the Proctors of the University, but the Parliamentary Visitors set him aside, and the year after ejected him. He then went abroad, and served the *Swedes* in their Wars against the *Poles*. He returned in 1660, was reinstated in his Fellowship, and had the Vicarage of *Adderbury* given him by his College, but no other Preferment. In 1666. he proceeded in Divinity, and by Interest of the Earl of *Rocheſter*, whose Seat is at or near *Adderbury*, was prefer'd to the See of *Landaff* in the year 1679, upon the Translation of *Dr. William Lloyd* to *Peterborough*. *Dr. Bew* liv'd to an advanc'd Age. He had liberty of keeping *Adderbury* in *Commendam*,

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The Archbishoprick of *Carleon upon Usk*, whence the See of *Llandaff* is derived, was, according to Bishop *Godwin*, once so well endow'd, that it might with a tenth part of its Revenue, be esteem'd one of the richest Churches in Christendom. *Heylin* saith *Llandaff* will scarce afford a *Sunday's* Pudding.

This was enough perhaps at last for the old Soldier's teeth; but when he was younger, it must have mov'd his Spleen to see his Merit neglected, and the Enemies to the Crown go off with its sweetest Morfels.



The LIFE of Dr. ROBERT SANDERSON; *Bishop of LINCOLN.*



HE was born 19 September 1587. at *Rotheram* in *Yorkshire*, second and youngest Son of *Robert Sanderson* of *Gilth-waite-Hall* in the same Parish, Esq; His Mother was *Elizabeth*, Daughter of Mr. *Richard Carr* of *Butter-thwaite-Hall* in the said County. The Family of *Sanderson* was antient and honourable, as may be seen in Dr. *Thoriton's* Antiquities of *Nottinghamshire*. *Robert*, the Father of Dr. *Sanderson*, was Godfather jointly with *Gilbert Earl of Shrewsbury*, to Dr. *Gilbert Sheldon*, Archbishop of *Canterbury*.

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My account of this eminently pious, learned, judicious, modest Prelate is the more succinct, because his Life is at large written by Mr. *Walton*, and prefixed to his Works; which are in the hands of all true Sons of the Church of *England*, who can purchase them.

At thirteen years of age Mr. *Sanderson* was admitted of *Lincoln College* in *Oxford*, under the care of Dr. *Kilbie* the Rector. He was matriculated 1 July 1603. and being Batchelor of Arts, was chosen Fellow of the House 1606. 11 July 1608, he was Master of Arts, earlier than usual, on account of extraordinary proficiency and merit.

The same year he was by his College chosen their *Logick* Lecturer, rechosen the year after. In 1613. he was elected Sub-Rector of the College; again in the years 1614 and 1616. In the year 1614. he stood for the Proctorship of the University, which he lost, more to the mortification of his Friends that put him upon it, than to his own. The next year he renewed his *Logick* Lectures, and at the request of his Superiors printed them. Anno 1616. He was chosen Senior Proctor, Mr. *Charles Crook* of *Christ-Church* being the Junior. In this difficult Office his Conduct inclined to Lenity, and his Reproofs and Representations had a better effect upon the Guilty than Rigour would have had.

In the year of his Proctorship his Father recommended to his acquaintance and care Mr. *Gilbert Sheldon* his Godson, afterwards Arch-bishop. This laid the Foundation of a generous Friendship, which nothing but Death could sever. The next year he preached in order to Batchelor of Divinity's Degree, and having performed his other Exercise, took that Degree May 29. He had been ordained Deacon and Priest in 1611. by Dr. *King*, Bishop of *London*.

In 1618. he was presented to the Living of *Wilberton* in *Lincolnshire*, of good value, by Sir *Nicolas Sanderson*, Viscount *Castleton*. This place being in the air of *Holland* disagreed with him, and after a year he surrendred it.

At this time he was presented to the Rectory of *Boothby-Pannel*, in the same County, by *Thomas Harrington*, Esq; in which he continu'd forty years, and maintain'd an interrupted Friendship with his Patron, till Mr. *Harrington's* death. Then he resign'd his Fellowship of *Lincoln College*.

Soon after he was made Prebendary of the Collegiate Church of *Southwell*; then Prebendary of *Lincoln* by the Bishop of that See.

He married *Anne* daughter of *Henry Nelson*, S. T. B. Rector of *Haugham* in *Lincolnshire*. He resided on his Living of *Boothby*, and, together with his Example, perform'd every part of a Clergyman's Office with great diligence and exactness.

Being in great esteem with the Bishop and the Gentry of his County, he was frequently invited to preach in publick at Visitations and Assizes. His Discourses it seems were not very taking, for want of the *Off-band* manner, which was then creeping into vogue: For the Auditory was more concern'd to observe the stretch of the Preacher's Talents of that kind, than the strength and coherence of his Sermon, as if he was rather to shew himself than edify them. And such is, and ever will be, the difference between Oratory and Argument, that when Gesture, Address, and Application to the Eyes take place of what should gain upon the Understanding, *Sandersons* must be laid aside.

It's true, much in this particular is attributed to a defective Modesty in this great Man. But let it not pass for such, when 'tis as easy for a
Mathe-

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Mathematician to describe what he is about by Rote, as for a sound Reasoner to give every point its just weight and influence by art of Memory. A process of exact Reasoning is as hard to be perform'd by Memory, as a Concert of Musick without the different parts set down. If Haranguing, or Persuading be the point in view, Gesture and Address may affect the Audience. But if Ratiocination be intended; if Judgment and Critical Determination is expected, the Chain of Thought may be broke, and the labour of many hours be sacrificed to a vain delight of seeing what it were more to the purpose should be heard. To say no more on this subject, what Memory performs is possessed by Memory alone. Let the Patrons of this foreign Eloquence compare the Productions of the one kind and the other when they come into Print, and then judge of their value.

We are told of an art the *Turks* have of playing the game of *Chefs* by memory, as they are in a journey. Some few Removes in a sort of method may, perhaps, be carried on, and the Game by an unskilful Player presently be lost. Close Argument and strong Reasoning is as hard to carry on as the other.

From the obscurity of a country Parsonage Mr. *Sanderson* was raised to be Chaplain to K. *Charles I.* by the recommendation of Arch-bishop *Laud*, who was his Contemporary in the University, and well acquainted with his eminent endowments. This was in *November 1631*. The pious King soon discovered in his Chaplain what gain'd his highest esteem, and what endeared him to him. From his first Conversation and his Sermons he was taken into a high degree of favour, and was useful to the distressed Monarch in his Solitude and Sufferings.

He

He had been Proctor for the Diocese of *Lincoln* in Convocation in the year 1625. the first of the King's reign, in which Office he continued to the end of it. There were some disputes at that time in relation to what is called *The Five Points*, in which he was of a different opinion from some of his learned Friends. Upon this occasion he wrote his *Pax Ecclesiæ*. As to those things his Judgment in time was altered, which instead of being charged as an Imperfection, is justly imputed to his great Modesty and Willingness to give in to Reason and better Information.

In 1636. he attended the King to *Oxford*, and was, *Aug. 31.* created Doctor of Divinity.

Upon the *Scots* Covenanters entring *England* with their complaints against the Common-Prayer and the Ceremonies of the Church, the King and the Arch-bishop employed Dr. *Sanderfon* and two more of the Convocation, to make such Alterations as might give them ease, if that were all they meant. This Reverend Person and two more met twice a week at the Dean of *Westminster's* for five months, to consider of this Reformation. By this time the Brethren Covenanters in *England* had so far nursed the Good Cause, as to throw off the pretence of Moderation, Yet both Houses propos'd Dr *Sanderfon* to be a Trustee for the settling Church Affairs, to which the King consented. He was also by them named one of the Assembly of Divines, but refused to appear, the Summons wanting the King's Authority.

He had been the year before appointed *Regius* Professor of Divinity at *Oxford*. Mr. *Walton* saith, he did not appear in the Chair till *October 1646*. For a year he read, saith the same Author, his matchless Lectures, in which he first treated *De Juramento*. He goes on, " This learned Man, as " he was eminently furnished with abilities to " satisfy

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“ satisfy the Consciences of Men upon that important Subject, so he wanted not courage to assert the true obligation of it, and Oaths, in a degenerate Age, when Men had made Perjury a main part, or at least very useful to their Religion.

When the King was Prisoner in the Isle of Wight, the Parliament sent the *Covenant* and *Negative Oath* to be taken by the Dr. of the Chair, Heads of Houses and Scholars, under penalty of quitting their Preferments; and if they continued in the University after a Refusal, they were to be treated as Spies.

Against this the Body appointed twenty Delegates to draw up a Manifesto, to shew the violation such a Practice would be to their Conscience. Some of these were Dr. *Sheldon*, *Hammond*, *Sanderson*, *Morly*, and *Zouch* the Civilian. With this last Dr. *Sanderson* was joined to put it into Form. First it was printed in *Latin*, afterwards by Dr. *Sanderson* in *English*, as an Appeal to Natives and Foreigners.

The four Divines last mentioned had been named by the King to attend him, which the Presbyterian Parliament refused. The Independents having got into the Saddle, made greater pretences to indulge Liberty of Conscience, and allowed it. Mr. *Walton* assures us from good Authority, that the King translated Dr. *Sanderson* *De Juramento* into *English*, which was intended to be put into St. *James's* Library.

In 1648. Dr. *Sanderson* was by the Reformers expelled the University with the rest of the Loyalists. He retired to *Boothby-Pannel*, and there exercised the Office of a Parish Priest, but was frequently interrupted and insulted by the Soldiery, who tore the Service-Book, and required *Extempore* Performances.

Some

Some time after he was seized by a Troop of Horse, and carried to *Lincoln*, and exchanged for one Mr. *Clark* his Neighbour, Minister of *Allington*, a Prisoner in the King's Garrison of *Newark*. — This was a precious promoter of the Good Old Cause, upon whose score the Exchange was made, upon agreement each should live peaceably at his own Parish, and procure peace for each other when disturbed. Yet Dr. *Sanderson* was afterwards several times plundered, and once wounded in three places. One benefit he enjoyed from the Exchange, to have his Living discharged from the Sequestration under which it before lay. At this time he resolved those Cases which are in Print. More remain in silence, one particularly of *Simony*, which might have been of Service to the World, had it appeared before the Practice was too deeply rooted.

So generally are this Author's Pieces read, so universally approved, that this single Treatise might perhaps have stood in the Gap, and prevented that bare-faced method of pleading Bonds in their nature unlawful. It might not have prevented Sacrilegious Contracts privately made: Yet it might a publick Skreen for so vile a practice, without which that Security would have been wanting, which it were to be wished should never attend dishonourable engagements.

The bold Preface before his last twenty Sermons, was printed in the year 1655. He has been charged with a timorous, bashful habit when he appeared in publick, which can be attributed to nothing but excess of Modesty, since all that knew him allow his Fortitude in opposing the Times as eminent as his Humility and his Modesty. His Amusements were reading some of the best Classics in prose or verse, and looking into Antiquities and Heraldry, in all which he was an Adept.

Upon

Upon the Restauration he was heartily recommended by Dr. *Sheldon* for a Bishoprick. He was then seventy three years of age, and far from applying for Preferment. Yet he accepted it with that distrust of his own Abilities which was natural to him. He was consecrated 28 *October* 1660. Bishop of *Lincoln*. He was concerned in the *Savoy* Conference already mentioned in the beginning of these Sheets, and acquitted himself as a strenuous Defender of Truth against interested and trifling opposition. The new Offices added to the Common-Prayer Book are allowed to be in great measure of his compiling, and the Preface entirely his own.

However the Opposition made to the Church at this remarkable Conference of the *Savoy* may have been represented; however the differences between the Churchmen and Nonconformists may have been made light of as matters merely of Opinion; if we examine into the foundation of these Differences, we shall find the Authors of them chargeable with something more than generally is laid at their door, Schism.

Schism is indeed a Division between the Heads and Governors of a Church. This has frequently arisen from the infirmities of human Nature, and the innate pride of Mankind. But the Subjects of an Episcopal Church, throwing off their obedience to Authority, can be deemed nothing less than Rebels, than Apostates to the Faith, as delivered down from the Apostles. Supposing their pretences to be just, That their Bishops adhered to the King, and opposed that Liberty the Parliament asserted, were they from thence justified in Apostatizing from that Apostolical form of Spiritual Government under which they had received their Orders?

Schism

Schism is setting up Altar against Altar: This was renouncing the Altar, and setting up the Inventions of men in the room of and in opposition to that Hierarchy which was derived from the Apostles. It was in direct opposition to that Kingdom of Christ, which, tho' not a Kingdom of this World, is a Kingdom established in this World, to which every Christian, in his station, is oblig'd to be subject.

Nor will the Modern endeavours to make this Kingdom an *Utopian* Kingdom, a Kingdom in the Clouds, a Kingdom without Authority, find a parallel in any Age or Nation that hath deserved the name of Christian.

Irreligion and Atheism have been often set up upon positive assertion. But to have this monstrous Doctrine taught us from Scripture, is very little less, if not altogether as much as *Denying the Lord that bought us*, and selling him for *pieces of silver*.

Dr. *Sanderson* governed his Diocese, the short time he possessed it, as a most Primitive Bishop. The Dilapidations of the Palace at *Buckden*, either ruinous or entirely decay'd, drain'd very much his Revenue: Notwithstanding which in the little Space of two years he augmented some of the smaller Vicarages as fast as his Fines came in, giving the Church her own Dues without laying up for his Family. He died 29 Jan. 1652. after a languishing Illness, which was but a consequent of Old Age, Affliction, and Study. He made a most pious preparation for Death, and went off the stage with that Christian expectation and fortitude which his whole Life had given earnest of. He may justly be esteem'd, at least, one of the greatest Men, in all respects, to be found in the records of the *English* Church: And he lives still in his incomparable Sermons, Exercises, and
other

other printed Works, from which the Opposers and Revilers of Christianity and Moral honesty have never yet dared to detract. His Casuistry will not sink but in the common ruin of Religion. How near Religion is to its period in some places, 'tis melancholy to foresee. Its Out-works have been long since in the hands of the Enemy. The approaches of Infidelity have been from different Quarters. The first was relaxation of Discipline at the suit of Tenderness of Conscience. The next from an aversion to Mysteries, setting up pretended Reason against evident Revelation. Breaches being made by these, the Fortress is stormed under the Colours of Natural Religion, as sufficient to support Morality. And Morality is given out to be the Whole of our Duty. How long that is like to last, even in Theory, 'tis not hard to divine, since its Practice is sunk.

At last, it's to be feared, Morality was the thing struck at, if we examine the Morals of the Assailants. Their generous asserting it from Dictates of Nature, comes up but to the treacherous Present of the Horse,

—— *timeo Danaos & dona ferentes.* Virgil.



The



The LIFE of *Dr.* WILLIAM FULLER,
Bishop of LINCOLN.



HE was Son of *Thomas Fuller*, born at *London*, educated at *Westminster School*. First he was Commoner of *Magdalen-Hall*, *An.* 1626. being eighteen years old; thence he went to *Edmond-Hall*, and at six years standing went out Batchelor of Laws of that House. He went into Orders, and was made one of the Chaplains of *Christ-Church*. When the King had his Head Quarters at *Oxford*, *Mr. Fuller* became Chaplain to *Edward Lord Littleton*, Lord Keeper. But upon the declension of the King's Affairs, took up with a School at *Twickenham* in *Middlesex*, where he passed the reigns of *Oliver* and *Richard*, instilling Loyal principles into his Scholars.

Upon the Restauration he was made Dean of *St. Patrick's*, and had his Doctor of Laws Degree conferred on him, to which he was recommended by the Chancellor's Letter, "being a worthy and learned person, and having suffered much for his Loyalty." The same year he was advanced to the Bishoprick of *Limerick* and *Ardfert*, in which he continued till the year 1667. Then, upon the removal of *Dr. Laney* to *Ely*, he was made Bishop of *Lincoln*. He died at *Kensington* 1675, and was buried in his Cathedral.



The LIFE of Dr. THOMAS BARLOW,
Bishop of LINCOLN.



HE was Son of *Richard Barlow*, born at *Langhill* in the parish of *Orton* in *Westmorland* *An.* 1607. He was educated at *Apleby School*, and *An.* 1624. was entred of *Queen's College* in *Oxford*, where he was, Poor serving Child, Tabarder; then Master of Arts and Fellow 1633. Two years after he was *Metaphysick* Reader of the University, and his Lectures were published.

When the trying Times came on, he kept so far in with the Men in power as to enjoy his Fellowship notwithstanding the Visitation of 1648. He, with some others, had dexterity enough to put a decent present into the hands of *Mrs. Kelsey*, Wife and *Bribe-taker* to the Deputy-Governor of the Parliament Garrison. He made also an Interest, by *Dr. Owen*, to skreen himself.

This appears from the *Doctor's* asking the same favour of *Dr. Barlow*, when he was under prosecution of the Lord Chancellor *Hyde*. *Dr. Barlow* did his endeavour, but the Chancellor was inexorable upon *Dr. Owen's* holding Conventicles after he had given his word to the contrary. This was the Chancellor's Answer.

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In 1652. Mr. *Barlow* was elected Head-Keeper of the *Bodleian* Library, and made Lecturer of *Churchill* near *Burford* in *Oxfordshire*. In 1657. he was elected *Provost* of his College.

In 1660. he was created Doctor of Divinity amongst the Royalists, and got himself put in a Commissioner, first appointed by the Marquis of *Hertford*, Chancellor of the University, afterwards by the King, for restoring the Members who were ejected in 1648. So easy was the transition from his old Friends to his new, with whom he had nothing to do but to join in the common Joy, and be as serviceable as he could in restoring Sufferers to their Right. Some regard was probably had to his great Learning. In 1662. he was *Margaret* Professor.

In 1663. he was made Arch-deacon of *Oxford*; but Dr. *Thomas Lamplugh* opposed his title. At length Dr. *Barlow* carried it at a hearing in *Lent Assize*. He is supposed to be advanced to the Bishoprick of *Lincoln*, to which he was consecrated 1675. by interest of the two Secretaries of State, Mr. *Coventry* and Sir *Joseph Williamson*, who had been both of his College, and the former his Pupil.

He resided at *Buckden*, never visiting his Cathedral, because his palace at *Lincoln* was in ruins, as it continues to this day. He sent thither one hundred pounds, half to the Church, the other to the City, and presented them afterwards with twenty pounds towards renewing their Charter. When the Duke of *York* went to *Scotland* as Commissioner, he expected an Invitation to the palace at *Buckden*, by which he passed; but the Bishop shut up his Gates. Yet, when the Declaration for Liberty of Conscience came out, he is reported to have either wrote for, or otherwise to have encouraged the Reading it in Churches.

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Arch-bishop Sandcroft gave Bishop White of Peterborough a Commission to hold an Archiepiscopal Visitation in the Diocese of Lincoln in the reign of James II. and he visited and confirmed.

Bishop Barlow died October 8th, 1691, and was buried on the South-side of the Chancel of Buckden, aged eighty four.

He gave to the Bodleian Library all his Books which were not before in it, and the rest to Queen's College, who built a Library to receive them. His Manuscripts he gave to his two Chaplains, desiring they might not be published. He published,

Pietas in Patrem, with Verses by other hands.

Exercitationes aliquot de Deo.

Pegasus; Or Proceedings of the Visitors, dated 1648.

Popery; Or the Principles and Positions approved by the Church of Rome, dangerous to all.

A Letter concerning Invocation of Saints, and Adoration of the Crois.

Brutum Fulmen; Observations on the Pope's Bull excommunicating and deposing Q. Eliz.

Discourse concerning the Laws Ecclesiastical and Civil against Hereticks, approved by the Church of Rome.

Letter for putting in execution Laws against Dissenters.

Reasons why a Protestant should not turn Roman Catholick.


Miscellaneous and Weighty Cases of Conscience.

Genuine Remains, Theological, Philosophical, Historical.

The



The LIFE of Dr. JOHN HACKET,
Bishop of Litchfield and Coventry.

E was born at *London* in the *Strand*, *An.* 1592. His Father was *Andrew Hacket* of *Putferin* in *Scotland*, of the Robes to *Prince Henry*. He had his Education at *Westminster School*, being in great favour with *Dr. Andrews*, then Dean of that Church, afterwards Bishop of *Winchester*. In 1608. he was elected to *Trinity College* in *Cambridge*, and made Fellow at the stated time of sitting for a Fellowship there. He took Pupils, and had a considerable number from some of the best Families. He went into Orders under the Bishop of *London*. *Dr. Williams*, Bishop of *Lincoln*, chole him to be his Chaplain upon being made Lord Keeper; he was induced to it by *Mr. Hacket's* Learning and Knowledge in the Languages. This was in 1621. After two years spent in attending upon that Prelate, he went to *Cambridge*, and perform'd his Exercise for Batchelor of Divinity. He was made Chaplain to *King James*, and by his Patron's Interest, obtain'd the Living of *St. Andrew's Holborn* of the King, who presented in the minority of the Earl of *Southampton*. His Majesty gave him also the Parsonage of *Cheame* in *Surrey*, vacant upon the Incumbent's being made a Bishop in *Ireland*; upon one of these he constantly resided.

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In 1628. he went out Doctor of Divinity at *Cambridge*. In 1631. Bishop *Williams* made him Archdeacon of *Bedford*. About the year 1639. he had collected some thousands of pounds toward rebuilding his Church of *St. Andrew's*; but the Rebel Parliament laid their hand upon it, and employ'd it in their War against the King, as they also did a Sum laid up for repairing the Cathedral of *St. Paul*.

There was a project in the beginning of the War, for enquiring into what was amils in the *English* Liturgy and Church-Government. Some Bishops and others of the Clergy were commissioned for it, amongst the rest *Dr. Hacket*. But the Lords and Commons made short work with them, passing a bill against the Government of the Church by Bishops. *Dr. Hacket* was the Person pitch'd upon by the Commissioners to speak their sense of the matter.

He was routed from *St. Andrew's*, but kept *Cheame* all through the Usurpation, only he was seized and imprisoned by the Army under *Essex*, and after some time released.

He was made Bishop of *Litchfield* and *Coventry* in 1661, the See having been for some time kept vacant for *Mr. Baxter*, which he refus'd. Here *Dr. Hacket* was a sort of Founder of his Cathedral, having in eight years time rebuilt it after it had suffered by Sacrilegious hands: The expence was £. 20000, of which the Chapter contributed £. 1000. The rest was his own, or procured by him of other pious persons. It is a most noble Fabrick, and hath perpetuated the name of its second Founder.

The window of the Gate that enters the Close, from whence the Lord *Brook* view'd the Church in order to batter it, is yet shewn. And it is a tradition brought down to this time, that the man
who

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who shot him was an Idiot. Others have said he was Deaf and Dumb. The Bishop also laid out £ 1000 on a Prebendal House, where he lived, the Palace being demolished.

He died in 1670, and lies buried in his Cathedral, under a noble Monument erected for him by his son Sir *Andrew*.

A Century of his Sermons were published after his death by Dr. *Plume*, Arch-deacon of *Rocheſter*, who wrote his Life.

Bishop *Hacket* wrote Arch-bishop *Williams's* Life, which was published the latter end of the last Century, occasioned, as 'tis said, by Mr. *Wharton's* writing the Life of Arch-bishop *Laud* at the desire of Arch-bishop *Sandcroft*.



The LIFE of Dr. THOMAS WOOD, Bishop of Litchfield and Coventry.



HE was a younger Son of *Thomas Wood* of *Hackney*, Clerk of the Spicery to King *Charles I.* descended, as it is given out, from the *Sieur du Bois* of *Dauphine* in *France*. He was born at *Hackney*, educated at *Westminster School*, thence elected to *Christ-Church* *An. 1627*. He took his Degrees in Arts, and went into Orders. Through the Interest of Sir *Henry Wood*, his elder brother, he became Chaplain to King *Charles I.* at 28 years of age. In 1641, he took his Degrees in Divinity, having a Dispensation

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sation for allowance of Terms. He was Rector of *Whickham* in the Bishoprick of *Durham*. In the Rebellion he left *England*, passed some years at *Rome* and other places of *Italy*, and returning liv'd a retired life.

In the year 1660. he had his Living restor'd to him, and a Prebend given him in the Church of *Durham*. His advancement to the See of *Litchfield* upon the death of Dr. *Hacket*, was owing to the recommendation of Sir *Henry Wood* his Brother, whose daughter and heir was married to *Charles Fitz Roy*, Duke of *Southampton*. He was consecrated *Anno* 1671. and died at *Astrop* in *Northamptonshire* *An.* 1692.

He was suspended of his Office by Arch-bishop *Sandcroft* for neglect of his Diocese, living very much out of it. He came but little to *Litchfield*, or to *Eccleshall*. His Lady always resided at his house at *Hackney*, whether he was there or not.

He died Rich, and left *l.* 3000 to the Junior Masters of *Christ Church*, and an Estate in *Norfolk* of *l.* 200 *per annum* to the Seniors.



The



The LIFE of *Dr.* HUMPHREY HENCH-
MAN, *Bishop* of LONDON.



HE was born in the City of *London*, was Fellow of *Clare-Hall* in *Cambridge*; prefer'd to be Chanter of *Salisbury* in 1622. on the death of *Henry Cotton*; to be Prebend of *Teynton* Reg. cum *Yalnton* 1638. He had the Prebend of *South-Grantham* in this Church, which he resign'd when he was admitted to that of *Teynton*. He was very instrumental in forwarding the King's escape to *France* after the battle of *Worcester*. Lord *Clarendon* tells us, that upon the disappointment of the Vessel that was hired at *Lyme* to carry the King over, he was forced to change his purpose and to go into *Wiltshire*. There *Dr. Henschman*, Prebend of *Salisbury*, met him, and conducted him to a House three miles off *Salisbury*, call'd *Heale*, belonging to *Serjeant Hyde*, where his Majesty was for some time concealed. Then the Doctor sent to him to meet him at *Stonebenge*, from whence he conducted him to Colonel *Philips*, who had provided a Bark at *Bright-Hemsted*.

A faithful Friend, and a successful one, must needs be remembred after such a time of danger. The Doctor was in 1660. promoted to the See of *Salisbury*, upon the translation of *Dr. Duppa* to *Winchester*. And three years after he was translated to *London*, upon *Bishop Sheldon's* advancement to the Archiepiscopal throne. He was made Lord Almoner. He died 1675, and gave l. 765 to *St. Paul's*.

The



The LIFE of Dr. HENRY COMPTON,
Bishop of LONDON.



E was a younger son of *Spencer* Earl of *Northampton*, who died bravely, commanding against the Rebels in the Moorlands of *Staffordshire*, about two miles distant from the Town of *Stafford*. The account we have of his death is only from the Wretches that killed him; That his Horse being shot under him, he on foot slew a Colonel of Foot, and after his Helmet was struck off, refused Quarter. It's more than ever we shall know, whether it was offered him.

His Son *Henry* is said to have been in the Field at *Edge-Hill* Fight in his cradle. By this must be meant, that he was carried to the Camp for security when very young. For this battle was in 1642, and he was admitted Nobleman of *Queen's* College in *Oxford* 1649, or thereabouts. He was born, we are told, at *Compton*, near *Keynton* in *Warwickshire*.

When he had been three years at *Oxford*, he came to his Mother at *Gryndon* in *Northamptonshire*. Then he went abroad, and, if some accounts are true, trail'd a Pike in *Flanders* under the Duke of *York*, as did many *English* Gentlemen, to his honour and their own. This was a Season for Heroic Action. There was never a more justifiable

nable Summons to Arms, than in defence of a Virtuous Prince, and a Nation's Liberties. Never was the Sword sharpened with greater Detestation, than against a crew of Plunderers and Enthusiasts. Yet these, from the advantage of being better armed and better paid, were an over-match for Honour and the clearest Courage, when Vengeance was designed upon the Land for unrepented Crimes.

The Earl of *Northampton's* death cannot pass without a mention of the brave Earl of *Lindsey's* dying of his wounds, in all appearance, for want of a Surgeon to stop their bleeding: And of the piety of his brave Son, who, to gain an opportunity of assisting his Father, thrust himself among the Enemy and became Prisoner, in order to take care of him, but too late. How glorious was the Exit of this great Man, who spent his dying breath in pleading the Monarch's cause to the Rebel Officers, and retorting their Ingratitude for personal favours receiv'd?

Upon the Restauration Mr. *Compton* was made a Cornet in Lord *Oxford's* Horse. Afterwards he went to *Cambridge*, and was created Master of Arts. He entred into Orders; and having a Grant of the next Canonry of *Christ-Church*, in the year 1666, he entred himself Canon Commoner. He was incorporated in the same degree, and the year after had the Mastership of the Hospital of *S. Cross* near *Winchester*. In 1669. he was installed Canon in the room of Dr. *Heylin*, and took his degrees in Divinity. On the 20th of *October* 1674, he was elected Bishop of *Oxford*. In *July* 1675. he was made Dean of the Royal Chapel on the Death of Dr. *Blandford*; and in *December* following Bishop of *London* in the room of Dr. *Henckman*. In *Jan.* he was sworn of the Privy-Council, and continu'd so to the death of King *Charles*.

When

When King *James* came to the Crown, he was dismiss'd from his attendance in Council, and from being Dean of the Chapel. In the year 1686. Dr. *John Sharp*, Rector of *St. Giles's*, having preach'd what gave offence to the King, his Majesty, by Letter from the Lord *Sunderland*, President of the Council, commands the Bishop of *London* to suspend him from preaching in any Church or Chapel in his Diocese, "till he hath given Us satisfaction, and "Our farther pleasure be known herein."

The Bishop wrote to Lord *Sunderland*, expressing his readiness to obey the King in whatever he could perform with a safe Conscience; "But "in this, I humbly conceive, I am oblig'd to proceed according to Law, and therefore it is "impossible for me to comply, because though "his Majesty commands me only to execute his "pleasure, yet in the capacity I am to do it, I "must act as a Judge: And your Lordship knows, "No Judge condemns any Man before he hath "knowledge of the Cause, and has cited the "Party. However, I sent to Mr. *Dean*, and acquainted him with his Majesty's displeasure, "whom I find so ready to give all reasonable "satisfaction, that I have thought fit to make "him the bearer of this Answer, from him that "will never be unfaithful to the King, nor otherwise than,

"My Lord,

"Your Lordship's most humble Servant.

The Bishop then was cited to appear before the Ecclesiastical Commissioners, of whom he desired a Copy of their Commission, and a Copy of his Charge, but both were refus'd him.

Upon

Upon his second appearance, which was *Aug.* 15. he desired farther Time, the Civilians being out of Town. He was answered, that their Lordships would allow no time for pleading to their Jurisdiction; but for any other Answer they would grant a Fortnight. The Bishop sent his Proctor to their Register, for a Copy of what Orders and other Minutes they had set down concerning his Business; but it was refused.

On the 31st of *August* his Lordship appeared again, and pleaded to the Jurisdiction of their Court, as he was advis'd by Council, who were ready to argue the point, that the Commission was against an Act of Parliament. The Bishop being over-ruled, protested his Right to this Plea, which he had drawn up, and would have delivered in, but it was refused to be argued.

The substance of this was, an Act in the reign of *Charles I.* which annulled the High-Commission Court, and prohibited the erecting any other of the same Kind.

He gave his Answer in Writing to the same effect as his Letter to the Lord President had been. Being asked by the Lord Chancellor if he had any thing more to say, he replied, The word *Suspend* in the King's Letter was capable of a double construction. To suspend *ab Officio*, was a Judicial Act, and he could not do it but in a Judicial manner. In the other sense of the Word it might mean no more than *Silencing*. That he had advis'd the Doctor not to preach till he knew his Majesty's farther pleasure, which in a Judge is tantamount to an Admonition; if he had not submitted to it, the Bishop might have censured him for Disobedience. If this last was his Majesty's Meaning, he had in effect obeyed the Letter.

The Bishop's Council, who were, *Dr. Oldys*, *Dr. Hedges*, *Dr. Brice*, *Dr. Newton*, were heard.

The

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The Chancellor explained to Dr. *Oldys*, that the King's meaning was *Silence*; upon which the Bishop pleaded, that he had effectually obeyed his Majesty's Commands; concluding, that if in any circumstance he had been wanting, he was ready to make reparation, by performing that likewise, and to beg his Majesty's pardon.

On the 6th of *September* 1686, the Commissioners gave sentence; " That the Bishop, for his " disobedience and contempt, be suspended during his Majesty's pleasure, peremptorily admonishing and requiring him to abstain from the " Function and Execution of his Episcopal Office, " and from all Episcopal and Ecclesiastical Jurisdiction, under pain of Deprivation and Removal from his Bishoprick.

The Bishops of *Duresme*, *Rocheſter* and *Peterborough*, were commissioned to exercise all manner of Ecclesiastical Jurisdiction within the Diocese of *London* during the Suspension of the Bishop.

Dr. *Sharp* was judicially suspended, but soon reſtor'd to the exercise of his Function.

The remaining part of the Bishop's Life is beyond the period that I have ſet to myſelf.

He had a Method of paſſing every Summer in ſome new part of his Diocese, riding out every day to viſit in perſon the Churches, and Parſonage, and Vicarage Houſes.

He has published,

A Treatiſe of the Holy Communion. 1677.

Episcopalia, or Letters of *Henry* Biſhop of *London*, to the Clergy of his Diocese. 1686.

Some Tranſlations from *Italian* and *French* into *Engliſh*.



The LIFE of Dr. EDWARD REYNOLDS, *Bishop of NORWICH.*



HE was Son of *Austin Reynolds*, one of the Customers of *Southampton*, born at *Holyrood* in that Borough 1599. He had his first Education at the Grammar-School there, founded by *Edward VI.* In 1616. he became Portionist or Postmaster of *Merton College Oxford*, Probationer Fellow in 1620. for his knowledge in the *Greek Tongue*. He had the reputation of a good Orator and Disputant. When he was Master of Arts he took Orders; was afterwards Preacher of *Lincolns-Inn*, and Rector of *Braynton* in *Northamptonshire*. In 1642. he went down the stream with the *Presbyterians*; and the year after was one of the Assembly of Divines, a Covenanter, and Preacher before the Long Parliament. In 1648. he was one of the six Preachers sent by the Parliament to *Oxford* to make the University Orthodox in obedience to the Powers in being. He was a Visitor. He was made Dean of *Christ-Church* in the room of Dr. *Fell* ejected, Vice-chancellor, and Dr. of Divinity by Creation. Yet the Independent Test, the *Engagement* choak'd him, and he left his Deanry upon it. He then retired to his Cure, and thence to *London*, was Vicar of *St. Laurence Jewry*, was dextrous in Compliment to Mr. *Cromwell* the first, and second. He

was the mouth of the *London* Ministers to congratulate *Richard* upon his Protectorship.

It is remarkable, that he had just the same ejection from *Dr. Owen* as himself had given to *Dr. Fell*. *Mrs. Fell* would not obey the Visitor's Orders to quit, so the Soldiers took her up, and carried her in her Chair into the Quadrangle, and there set her down. *Mrs. Reynolds*, upon the Revolution brought about by Independency, kept her post till she was carried out in the same manner.

Nor was the Doctor less ready to court *Monk*, and lend his helping-hand, with others of his Party, to bring in the King, when they found he must come. It was indeed not he that turned, but the Times. When the secluded Members of Parliament were restored, he got his Deanry again. He and *Mr. Calamy* met the King at *Canterbury*, and were made his Chaplains. He was desired to quit his Deanry to make room for a more acceptable Man, but in a month's time had the King's Letter, upon which he was elected Warden of *Merton*. Upon the King's candour and condescension to offer him the Bishoprick of *Norwich*, he was so good to accept it, to which he was consecrated in *January* 1660, to the mortification of his more staunch Friends.

After all, this was not his fault; his Education gave him no prejudice to Monarchy or Episcopacy; and when a Man can advance himself with a good Conscience, why may he not leave what Interest only had engaged him in? Let them that blame his last Turn, justify him, if they can, in the former. He was now submitting to Authority, however he had opposed it. Their standing out, and keeping up a Schism, when they were put upon nothing but what they owned indifferent, has a worse look than returning from wrong to right; and the obligation they were under from

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entring into an ungodly Covenant, bound them to repent of what they had done, instead of justifying it.

Did Sectaries make the Rebellion, or the Rebellion make Sectaries? Was not the Destruction of the Church the means to destroy the Monarchy? Till the people were blown up to *Enthusiasm* and Madness, they could not be brought in to Plunder and Parricide; till Scripture was tortured, to make way for Anarchy and Usurpation.

This Bishop is allowed to be a man of Learning: He died in 1678, in the 76th year of his age. He lies buried in a Chapel erected by himself adjoining to the Palace at *Norwich*. He has published thirty Sermons; and some other Pieces, which are entitled his *Works*.



The LIFE of Dr. ANTHONY SPARROW, *Bishop of NORWICH.*



H. was Son of *Samuel Sparrow*, was born at *Depden* in *Suffolk*, went to *Queen's College* in *Cambridge*, where he was Scholar, then Fellow, and the first of the Loyalists who was ejected. It was in *April* 1644. he accepted the Living of *Hankdon* in *Suffolk*, but in five weeks was ejected by the Committee of Religion for reading the Common Prayer. He

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was forced to fly and hide, and tho' he had fix Children, could get no Fifths of the Intruder.

Upon the Restauration he came again into his Living, was elected one of the Preachers of *St. Edmonds-Bury*, and made Arch-deacon of *Sudbury*. He resigned *Hankdon* to his Curate after he had laid out upon Repairs *l. 200.* In 1667. he was made Bishop of *Exeter* in the room of *Dr. Ward*, and upon the death of *Dr. Reynolds* translated to *Norwich* 1678. He died in *May* 1685. He wrote,

Rationale upon the Book of Common Prayer of the Church of *England.* 1657.

Collection of Articles, Injunctions, Canons, Orders, Ordinances, &c.

A Sermon concerning Confession of Sin and the Power of Abololution.



The LIFE of Dr. WILLIAM LLOYD, *Bishop of NORWICH.*



HE was born at *Llangower* near *Bala* in the County of *Merioneth.* *Llangower*, of which his Father was Rector, is a Living worth about forty pounds per *Ann.* The old Rector lived to see his three Sons greatly advanced. One was a Barrister, the second a Merchant, and the third a Bishop.

Llangower

Llangower stands on the *Lake Pemblemear*, thro' which the river *Dee* runs, under a ridge of hills to the South, which hinder the Winter sun from shining on any part of the Parish till after ten.

Mr. *Lloyd* was educated at the Grammar-School of *Rythin*. On 23 Feb. 1654. he was admitted of *St. John's College* in *Cambridge*, and matriculated April 7. 1655. He went out Doctor of Divinity at *Cambridge* in the year 1670. upon the King's Letters to the University.

He was some time Vicar of *Battersea* in *Surrey*; was Chaplain to the *English Merchants Factory* at *Portugal*; also to the Lord Treasurer *Clifford*; Prebend of *Cadington minor* in the Church of *St. Paul*.

He was advanced to the See of *Llandaff* in the year 1675. upon the death of Dr. *Francis Davies*. An. 1679. he was removed to the See of *Peterborough*, void by the death of Dr. *Joseph Henshaw*. And in July 4. 1685. he was translated to the Bishoprick of *Norwich* upon the death of Dr. *Anthony Sparrow*.

He lived till 1 Jan. 1709-10, and was buried in the Parish-Church of *Hammermith* in the County of *Middlesex*, under the Belfrey near his beloved Wife. *Hammermith* had been the place of his Residence for many years, till the time of his death.

He gave to *St. John's College Library*, Books to the value of fifty pounds, besides Manuscripts, and choice Pamphlets. This Gift was after his Deprivation.

Dr. *Lloyd* governed his Church with that Piety, Candour and Zeal, which became a Christian Bishop. Many instances might be produced, handed down to us by the Clergy of his different Dioceses, which I forbear to mention, because we have them not in their due form.

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One Act of this Prelate, when Bishop of *Peterborough*, being upon Record, I repeat:

Mr. *Thomas Ashenden*, Rector of *Dingley* in *Northamptonshire*, had published a new Exposition of the Lord's Prayer, the Creed, and the Commandments. This having given just offence, the Bishop obliged him to a publick Recantation in the Cathedral of *Peterborough* at the time of Divine Service.

" I *Thomas Ashenden*, being deeply sensible of
 " the foul dishonour I have done to our most
 " holy Religion, and the great Scandal I have
 " given by a late profane abuse of the Lord's
 " Prayer, the Creed, and the Ten Commandments,
 " which I wrote and caused to be published, do
 " here, in the presence of God, and of his Mini-
 " sters, and of this Congregation, most heartily
 " bewail, with unfeigned Sorrow, both that
 " notorious offence, and also all my other Sins,
 " which betray'd me into it, most humbly beg-
 " ging forgiveness of God, and of his Church,
 " whose heaviest Censures I have justly deserved.
 " And as I earnestly desire that none of my Bre-
 " thren (much less our holy Function or the
 " Church) may be the worse thought of by any,
 " by reason of my Miscarriages, so I do faithfully
 " promise, by God's grace, to endeavour to be-
 " have myself hereafter so religiously in my Place
 " and Calling, that I may be no more a Discredit
 " to them. In which resolution that I may per-
 " sist, I beg and implore the assistance of all your
 " Prayers, and desire withal, that this my Retrac-
 " tion and sincere profession of Repentance,
 " may be made as publick as my Crimes have
 " been, that none may be tempted hereafter to do
 " evil by my example.

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The LIFE of Dr. WILLIAM PAUL,
Bishop of OXFORD.



HERE is but little to be gathered up of this Prelate's Life, and less of his Sufferings. He was born at *East-Cheap* in *London*. At fifteen years of age he was a Student somewhere in the University of *Oxford*, *An. 1614*. Afterwards he was one of the Clerks of *All-Souls* College, and 1618 elected Fellow, having taken Degrees in Arts, Holy Orders, and been a frequent Preacher. He was esteem'd a Man of good parts, knowing in the Ecclesiastical and Civil Law. In 1634. he proceeded in Divinity, and kept his Act with Approbation. He was then Rector of *Brightwell* in *Oxfordshire*. He was made Chaplain to King *Charles I.* and Residentiary of *Chichester*. *Wood* says of him, that in the Rebellion *He suffered in some part for his Loyalty*. It's probable he could not find where, because, upon *Dr. Walker's* best enquiry, he questions whether he was one of the ejected or not.

He appeared however in 1660. amongst the suffering Tribe, was made Chaplain to *Charles II.* and Dean of *Litchfield*. He had the rich Rectory of *Chinnor* in *Oxfordshire*. In 1663. he was advanced to the See of *Oxford* upon the Translation of *Dr. Skinner* to *Worcester*. He had liberty to keep both his Livings in *Commendam*.

'Tis said that he had Arch-bishop *Sheldon's* Interest towards his promotion, in hopes that, being rich, he would rebuild the Bishop's Palace at *Cudeſden*. This he intended, and had laid in a good ſtock of Timber for that purpoſe, but died 1665. and was buried in the Chancel of *Brightwell*.



The LIFE of Dr. JOHN FELL,
Bishop of OXFORD.



BETWEEN *Dr. Paul* and *Dr. Fell* are three more Bishops of this See, to be found at the places to which they were translated; Doctors *Blandford*, *Crew*, and *Compton*.

Mr. Fell was the Son of *Dr. Samuel Fell*, the suffering Dean of *Christ-Church*, born at *Sunningwell* near *Abingdon* in *Berks*, or at *Longworth*, educated chiefly at the Free-school of *Tame* in *Oxfordshire*, made Student of *Christ-Church* at eleven years old. *Anno* 1636. he took degrees in Arts, that of Master 1643, carried Arms for the King in the Garrison of *Oxford*, and was afterwards an Ensign. He was in Orders when the Visitation of 1648. dispossessed him of his Studentship. He kept still in *Oxford* till the Restauration, sometimes in the Lodgings of his Brother-in-law, *Mr. Thomas Willis* in *Canterbury Quadrangle*, sometimes at his house against *Merton College Church*. Here he perform'd his

his Office of a Priest amongst the distressed Loy-
alists who came to him.

On the Restauration he was installed Canon of *Christ-Church* in the room of *Ralph Button* ejected, was created Dr. of Divinity, Chaplain in ordinary to the King, and Dean of *Christ-Church*. In the Deanry he succeeded Dr. *Morley*, who had but just time to restore the surviving Members ejected 1648, before he was advanced to the Bishoprick of *Worcester*.

Dr. *Fell* purged the Remains, and either brought them to Church Principles, or sent them off as refractory. It seems the Organ and Surplice gave great offence to those that had been *Swallowers* of *Camels*. He set himself to reform his College from those Corruptions into which the Usurpation had brought it, to restore Learning and Religion after the pattern of Arch-bishop *Laud*. As he resided upon the place, he had been eye-witness to the decay of Principles, to the introduction of monstrous Tenets, the natural offspring of Confusion. The farther Youth was corrupted from Truth, and engag'd in disorderly practices, the sifter tools they were like to make for Anarchy and Republicanism. It had been observed that Church Principles had kept the University true to the Monarchy, therefore *Delenda Carthago*. By an inundation of Atheism and Enthusiasm, that danger was provided against: By relaxation or abolition of Discipline, the Generation to come would be in love with those who had taken off the burthen of severe Studies, who had dispensed with them in their attendance upon Academical and Religious Exercises. The fatigue of Improvement, and the hindrance it was to the amusements of Idleness and Vice, to which unrestrained Youth was expos'd, would have its weight, and determine the

unguarded Stripling to be an Admirer of Liberty, to go down the stream of fashion.

The Dean set himself as a Bulwark against these Corruptions, and as a faithful Guardian to the youth of his College, and enquired into the behaviour of them all. He would see that they attended both the Chapel and Hall, esteeming those Noblemen and Gentlemen Commoners, who would reckon themselves above Discipline, to be but a splendid Nuisance to the University, who, by their example and their purse, would influence the Scholars, He either reformed their Manners, or sent them away. Their absence from the Hall or Chapel he accounted indecent, supposing they must be ill-employed whom he could not see there. On some mornings in a week he would go round to the Chambers of those of the first Quality, examining them, and finding what progress they made in their Studies. This he thought incumbent upon his Office, and would not suffer his College to be a place of no Improvement, like *Bath* or *Newmarket*, to pass away some idle time. For the honour of the place he would have those that left it have something to shew when they came abroad: That being of such a Body should not be all they had to say for it: That the publick Exercises of the *English* Universities, superior to any *Europe* affords, should not be lost upon them, and they go out as naked as they came in.

His care extended in the same manner to the whole University when he was Vice-chancellor 1666, in which he continued three years. He revived the regularity of Habits. He attended the publick Schools to make the Disputations and Lectures observed with strictness and regularity. He frequented the Examinations for Degrees, and held the Examiners to their duty. He attended

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Wall-Lectures, and brought them to be worth frequenting.

His friends despaired of seeing such a progress made in the restoring Religion, Good Manners, and Learning, as he effected. What the Licence of Rebellion and industrious Corruption of the Youth for twenty years had pulled down, they thought was not to be raised by any Man. He exceeded their expectation by his firmness and application, standing in awe of none of those little considerations which divert and bias Men of less diligence and zeal.

His publick Spirit was no less shewn in building and repairing what Sacrilege had demolished, or Covetousness neglected: The North-side of *Woolsey's* Quadrangle, by the Cardinal left unbuilt, was, by the Dean's Father carried on suitably to the rest; it was carried up to the top, the Roof of Timber put up, but not covered with Lead. Thus it stood when the Reformers came, who took it down, and burned it in their Chambers. This our Dean built up, with the help of the College and other Contributors. It was for the use of two Canons. He built also between the imperfect part of the North-West corner of the Quadrangle. Next he built the Chaplain's Quadrangle and the long range of Building on the East-side of it. He rebuilt the East-side of the Chaplain's Quadrangle and the long Range before-mentioned, which had been consumed by fire, or blown up to save the Library, Treasury and Church. Farther, he built the Lodgings of a Canon in the passage to *Peek-water*, and the Tower over the principal Gate upon the Foundation *Woolsey* had laid. The Benefactors Arms are most of them engraved on the Roof. To this Tower he brought the Bell which rings at nine every night, called *Great Tom*. He solicited for Money to build the Theatre, that the Exercise

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Exercise might not be kept in an improper place. He advanced the Press, and improved Printing at *Oxford*. He zealously defended the University Privileges. He left Money to his Executor Mr. *Henry Jones* to be laid out for the benefit of *Christ-Church* College, at his discretion. With this Mr. *Jones* founded some Exhibitions for the Commoners of *Christ-Church*, and bought some Advowsons for the Students, of which the Parsonage of *Shering* in *Essex* is one. Besides these munificent Actions, he found Money for other Charitable uses; he maintained a Schoolmaster in *St. Thomas's* Parish, to teach 24 poor Boys, whom he brought up Scholars, or put out Apprentices.

In 1675. he was made Bishop of *Oxford*, having liberty to hold the Deanry in *Commendam*, that so excellent a Governor should not be lost to the College. He rebuilt the Palace at *Cudeston*. He died July 10. 1686, deserving a Character too great to be attempted here. He is said to have been worn out with pains and care employed for the publick. He was buried in the Divinity Chapel under the Dean's Seat.

His Writings are;

In laudem Musices Carmen Saphicum.

The Life of Dr. *Henry Hammond*.

The Vanity of Scoffing. 1674.

Responsio ad Epistolam Thomæ Hobbes.

Several Sermons.

Dr. *Allestree's* Life in the Preface to the Doctor's Sermons.

He illustrated *St. Cyprian* with Marginal Notes. To this was added *Annales Cyprianici* by Bishop *Pearson*.

He turned into *English St. Cyprian*, Of the Unity of the Church.

He put out some other Pieces of the Fathers.

He

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He published or reprinted yearly some Translation of a Classic Author, as a New-years Gift to the Students. To this he put either an Epistle, or Running Notes, or Corrections, and gave it them.

He published the *Ladies Calling*, written by the Author of *The Whole Duty of Man*. In 1675. he published *The Government of the Tongue*, and *The Art of Contentment*, and *The Lively Oracles given to us*. All three by the same Author.

At his own charge he caused *The History and Antiquities of Oxford* to be translated into *Latin*, and printed.



The LIFE of Dr. SAMUEL PARKER, *Bishop of OXFORD.*



HE was born at Northampton in September 1640. His Father was John Parker, a man very much of the times, bred to the Law, who became a Sub-Committee-Man, was sworn Serjeant at Law in the Protectorship of Oliver, afterwards one of the Barons of the Exchequer. Notwithstanding which he was once more made Serjeant regularly upon the first Call of Serjeants after the Restauration, tho' he had signed the death of the Lord Capel, the Earl of Holland, and Duke Hamilton. Authors will have it that this Serjeantship was owing to the endeavours of the Lord Chancellor.

Samuel

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Samuel his Son was educated in a Puritanical way; generally said to have been a *Presbyterian*, but by some of his enemies called an *Independent*. He learned Grammar at *Northampton*, whence he was sent to *Wadham* College 1656. Upon the Restauration he found discouragements from Dr. *Blandford* the Warden. He removed to *Trinity* College, where Dr *Ralph Batbursi* set him right, and overbore all the prejudices of Education. In 1663. he took Master's Degree of *Trinity* College, was Grand Compounder, and entred into Orders. In 1666. he published his *Tentamina Physico Theologica*, and dedicated it to Dr. *Sheldon*, Arch-bishop of *Canterbury*. He was made Fellow of the Royal Society, and left *Oxford*. In 1667. he became Chaplain to the Arch-bishop, who was satisfied of his Talents, and without doubt took him to be thoroughly well-affected to the Church of *England*. In 1670. he was installed Arch-deacon of *Canterbury* in the room of Dr. *Sandcroft*. The same year he went out Doctor of Divinity at *Cambridge*, Degrees being given upon the Prince of *Orange's* visiting the University. In 1672. he was install'd Prebend of *Canterbury*, and had the Rectories of *Ickham* and *Charlham* in *Kent* conferr'd upon him. In 1685. he resign'd his Prebend. In 1686. he was consecrated Bishop of *Oxford*, holding his Archdeaconry in *Commendam*.

In 1687. The President of *Magdalen* College being dead, King *James* sent a Mandate to the Fellows to choose *Anthony Farmer*, Master of Arts of that College, who had his education at *Cambridge*. A Citation had been set up to warn the Fellows to an election; but before the appointed time was come, *Farmer's* Mandate appear'd. The Society not regarding the Mandate, elected, according to their Statutes, one of their Body, Mr. *Hough*. This was try'd by the Ecclesiastical Commissioners,

missioners, when such Complaints appear'd of Farmer's ill life and conversation, that he was dropp'd. Dr. *Hough* was ejected, and Dr. *Parker*, Bishop of *Oxford*, had a second *Mandamus*, upon which he was installed President, the Doors being broke open to give him possession of the Lodgings. It was in *November* that he got admittance, being in a sickly condition. He died *March* following, and was buried in the outer Chapel of the College.

He wrote,

Tentamina aforementioned.

A free and impartial Censure of the Platonick Philosophy.

Of the Nature and Extent of the divine Dominion and Goodness, as they refer to the *Origenian* Hypothesis concerning the Pre-existence of Souls.

Discourse of Ecclesiastical Polity.

Toleration discussed in two Dialogues.

Enquiry into the Causes why Nonconformist Ministers are in such Esteem with their Followers.

Defence and Continuation of Ecclesiastical Polity.

Vindication of Bishop *Bramhall* and the Church of *England* from the *Fanatick* Charge of *Popery*. 1672.

Reproof to the *Rehearsal* Transposed.

Disputationes De Deo & Providentia divina.

Demonstration of the divine Authority of the Law of Nature and of the Christian Religion.

The Case of the Church of *England* briefly stated. 1681.

Account of the Government of the Church for the first 600 years.

Religion and Loyalty, in two Parts. 1685.

Reasons for abrogating the Test. 1688.

Bishop

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Bishop Parker wrote also a History of his own Times in *Latin*, which was turned into *English*, and lately published in a thick Octavo. It gives a particular Account of all the Plots carried on from the Restauration by the Republican Party. Of their greater and smaller Councils, and their Managers in chief, to whom the generality referred themselves. This is collected from Trials, Confessions, Papers seized. Farther he briefly relates the most considerable Affairs of *Europe* during that time, with the true Springs upon which things moved. It is writ with a Spirit, and the Translation is in good Language.



The LIFE of Mr. TIMOTHY HALL, *Bishop of OXFORD.*



IF ever he had Doctor's degree, I ask pardon for not inserting it; but I cannot find it any where. He was born in the Parish of *St. Catherine*, near the Tower of *London*. At seventeen years old he became a Student of *Pembroke College* in *Oxford*, *An.* 1654. He was there under a *Presbyterian* Tutor, the remains of which education were never rubb'd off. There is no account to be met with of any Preferment he had till some years after the Restauration. He was Rector of *Allballows Staining* in *Mark-Lane*, *London* 1688, from whence

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whence he was promoted to the See of *Oxford* upon the death of *Dr. Parker*.

His Merit is said to have been reading in his Church, or getting somebody else to read, King *James's Declaration for Liberty of Conscience*. He was consecrated in *October* the same year. Upon taking possession of his See, he was much slighted by the *Oxonians*, and as much by the Gentlemen of the Country. At the time of Ordination upon *Trinity Sunday* nobody apply'd to him; but those that went into Orders, receiv'd them from the Bishop of *Man*, who ordain'd then at *Oxford*. This Bishop had a House at *Hummerton* in *Hackney*, where he died in *April* 1690, and was buried in the Parish-Church there.



The LIFE of Dr. JOSEPH HENSHAW, *Bishop of PETERBOROUGH.*



HE was the Son of *William Henshaw* of *Sussex*, descended from a *Cheshire* Family, but born in *Cripplegate* Parish in *London*. He was of *Merchant-Taylors School*, from whence he went to *Oxford*, and became a Commoner of *Magdalen College*, or *Magdalen Hall*, *An.* 1621, being about eighteen years of age. He took a degree in Arts, went into Orders, and was made Chaplain to *John Digby* Earl of *Bristol*.

He

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He was Chaplain to *George Duke of Bucks* when he was murther'd, who had obtain'd for him a Prebend of *Peterborough*. In 1634. he had the Rectory of *Stedham cum Hayshot* in *Sussex*. The Livings from which he was ejected are by *Dr. Walker* called *Lavan* and *Hayshot*, meaning perhaps the same by another name.

He is said also to have been Preacher at the *Charter-house*, and Vicar of *Little St. Bartholomews* at *London*. *Mr. Newcourt* finds this last Preferment attributed to him by mistaking *Joseph Henshaw* for *John*, the two first Letters being only written: And 'tis probable *John* had the Preacher's place too at the *Charter-house*.

In 1639. he took Doctor of Divinity's degree, being then Prebend of *Chichester*. He suffered much by the Iniquity of the Times, and was stripped of his Preferment. Some part of the Usurpation he passed at *Chiswick*, at the *Lady Paulet's* house. Two grand Independents came into his Livings. One of them, named *Story*, was a man so much for Reforming and Refining upon Institution, that when he married, he only led the good Woman into the Church, and asked her before the Congregation, whether she would have him. He desired the People to take notice of it, then saluted her in the Church, and led her home directly to bed.

Dr. Henshaw was forced to compound for his Temporals at l. 177.

Upon the Restauration he was made Chaunter of *Chichester* in the place of *Dr. Cox* deceased. In September 1660, he succeeded *Dr. Ryves* in the Deanry of *Chichester*. *Dr. Ryves* was advanced to the Deanry of *Windsor*. He was a Civilian and a great Canonist, as appears from a small Tract of his, published 1620. entitled, *The poor Vicar's Plea for Tythes*, proving a competent maintenance has been,

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been, and is to be allotted him by Authority of the Bishop. This was reprinted 1704, and bound up with Sir Henry Spelman, *De non temerandis Ecclesiis*.

In 1663. Dr. *Henshaw* was advanced to the See of *Peterborough*, upon the Translation of Dr. *Laney* to *Lincoln*. He died at *London* 1678, and was buried in *East-Lavant Church* near *Chichester*, where his Wife and Son lay.

He published *Horæ successivæ*, Spare Hours of Meditation upon our Duty to God, Others, and Ourselves, 1631. Daily Thoughts, or a Miscellany of Meditations, holy and humane.



The LIFE of Dr. THOMAS WHITE, *Bishop of PETERBOROUGH.*



HE was the Son of *Peter White* of *Allington* in *Kent*, and was born in that Parish. He had his Education in the publick School of *Wye* in the same County. At fourteen years old he was admitted Subfizator of *St. John's College Cambridge*, 9 Octob. 1642. In 1646, he was Batchelor of Arts: And Doctor of Divinity at *Oxford* 1683. He was Chaplain to Princess *Anne* of *Denmark*, Archdeacon of *Nottingham*, Rector of *Betsford* in the County of *Nottingham*. He was promoted to the

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See of *Peterborough* upon the Translation of *Dr. William Lloyd* to that of *Norwich*, *An.* 1685. He visited the Diocese of *Lincoln* by Archiepiscopal Commission from *Dr. Sandcroft*, upon the neglect of *Dr. Barlow* the Diocesan.

He was one of the seven Bishops committed to the *Tower*, for petitioning against reading the King's Declaration. In this and other instances afterwards, he shewed that Courage which was natural to him, and which adorn'd the high Station in which he was placed. He died *May* 28, and was buried the 31st of the same month in *St. Gregory's Church* at *London*, now Part of *St. Paul's Cathedral*.

He made a Present to carry on the New Buildings of *St. John's College*, of which he had been a Member.

I should tire the Reader with a repetition of all the vile Scandal thrown out against this Reverend Prelate and some of his Brethren. Barely mentioning some of those charges which I have already produced, is sufficient, without farther confutation. They are so ill-suited to the Persons, so ridiculous in themselves, so ill-supported, that they can pass only upon Children and very weak Men.

Yet it may be of use to see how far even the grossest Forgeries go down with people better qualify'd to distinguish truth from falsehood. This I take to be mere pretence: They encourage a report which they do not themselves believe, in order to disperse it amongst the ill-judging multitude. There they find an account in the influence it hath to gain Friends, and to annoy Enemies.

When I read the Bishop of *Rochester's* Defence against *Oldmixon's* Hearsay, it immediately brought to mind *Ferguson's* Answer to Captain *Jones*, whom
he

he had sent from *Holland* to disperse his account of the Earl of *Essex's* death. The Party, as has been already observed, came about the Captain greedy of those proofs they had till that time despaired of. And when *Ferguson* was pressed by *Jones* to produce his evidence, all comes to this, *'Tis no matter whether the thing be true or false, the report will do our business for us.*

Just so well supported is this pretended dying speech of Mr. *Smith*. If there be nothing in the character of Men, that gives weight and credit to what they attest ; if what one man affirms has a right to be believed against what another denies without previous regard to character, there may be an end to some enquiries after Truth. If Improbabilities have the same chance for credit as what is natural and agreeable to experience, we have dropped one of the surest lights to find out Truth. He that loves the Lye, and gives it his Pass to mislead the populace, is as guilty as he that framed it. What has been we have reason to expect may be. The World is not so much mended since *Ferguson's* time, but still there are *Hearts* to conceive, Tongues and Pens enough to propagate Lyes, to advance the Interest of the *Father of Lyes*.

Hudibras's Jest is the Earnest of these Men ;

*Yet all of us hold this for true,
No Faith is to the Wicked due ;
For Truth is precious and divine,
Too rich a pearl for Carnal Swine.*

The Dreams of *Rapin*, where-ever cooked up, are published to deprectate the Orthodox Clergy. They go on in the strain of Bishop *Burnet*, *Oldmixon*, and the rest of the to the Church, and will in a disinterested age be read, if at all, with contempt and detestation.

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The Oracle in *Holland*, or elsewhere, being inform'd from hence, might easily pronounce what would be acceptable here. Is any so weak as to take the *French* dress this *English* Slander appears in for a confirmation of its Authority? Disguise is most proper for Imposture. This amounts to no more than *False Muster*, the Man appearing to day in a Red coat, to morrow in a Blue.



The LIFE of Dr. THOMAS SPRATT, *Bishop of ROCHESTER.*



HIS is the only Prelate who was advanced to this See after the Restauration that was not translated; they are therefore to be found elsewhere. Dr. *Warner* was made Bishop here 1637, and died possessed of it in 1666. Dr. *Dolben* his Successor continued here till 1683, then was removed to *York*. Dr. *Turner* was the next, who was advanced to *Ely*.

Mr. *Thomas Spratt* was born at *Tallaton* in *Devonshire* about the year 1635. *Anthony Wood* saith he was a *Minister's* Son; if he meant a *Clergyman's*, he might have said so, and we should have understood him better; for the modern term for an Officer of State and a Dissenting Preacher were used when he wrote. In 1651, he was admitted Commoner of *Wadham College* in *Oxford*. Next year

year he was Scholar of the House, Dr. *Wilkins* being Warden. He took his degrees in Arts, and was elected Fellow.

Upon the Restauration he came into the Sunshine of favour: His Talents recommended him. His Acquaintance, who were men of great Interest, made way first for themselves, then for him. And the Men of Wit, who returned from Exile and passed their time in Mirth and Joy, were enamoured with his sprightly conversation. The Act of Indemnity set all things upon a level: Former Grudges and hard Names were obliterated; and he that would join in the *Chorus* upon the downfall of *Usurpation*, might have it forgot that he ever wished well to it. A broken Cavalier, who could only rehearse his Sufferings, was not company for so polite a set of men, and must therefore give way to his more accomplished enemies, who could furnish out *poignancy* and elegance to the entertainment. An Estate in Wit was a Ticket for good Eating, adding much to the enjoyment of those that could relish it; and for such as could not, it would find out something even in Dulness and Ignorance, that made it necessary to the feast, tho' it had little besides the Performance of the Cook to descant upon.

Mr. *Spratt* was of the *Royal Society* in both its senses. He went into Orders, was first Chaplain to the Duke of *Buckingham*, then to the King. He was Doctor of Divinity, Prebend of *Westminster*, had the Church of *St. Margaret* there. In 1680. he was made Prebend of *Windsor*. In 1683. Dean of *Westminster*, upon the promotion of Dr. *Dolben* to the See of *York*. In 1684. Bishop of *Rocheſter*, upon the Translation of Dr. *Turner* to *Ely*. In 1685. he was sworn Clerk of the Closet to King *James II.* upon Dr. *Crew's* being made Dean of the Chapel Royal.

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He was afterwards one of the Commissioners for *Ecclesiastical Affairs*, from acting in which he withdrew in *August* 1688. He wrote a Defence of himself in a Letter to the Earl of *Dorset*, dated *Febr.* 1688. To this Letter an Answer came out, which produced a second from the Bishop to the same Peer 1689.

He is allowed to have been a Great Man in many parts of Learning, whether considered as a *Divine, Orator, Historian, Poet*; one who was as much a Master of writing the *English* language as any the Nation has produced.

Besides the Letters already mentioned, he has published,

The Plague of *Athens*, which happened in the *Peloponnesian War*, A *Pindaric Poem*, 1659.

A Poem on the Death of his Highness *Oliver* late Lord Protector, 1659.

The History of the Royal Society of *London*, 1667.

Observations on *Monsieur de Sorbier's Voyage* into *England*, 1668.

Account of the life of *Mr Cowley*, whose Works he published at the Author's desire, 1668.

Account of the *Presbyterian Plot*, 1685.

Relation of the Contrivance of *Blackhead* and *Young* against the Lives of several Persons. He was one of the persons himself. Some papers laid by them in a Flower-pot of the Bishop's were found. He has written *Young's Life*.

Many Sermons; one particularly preached before the Artillery Company 1682, is almost word for word the same with a Sermon preached by *Dr. Smallwood* in *Flanders*, upon the same text, *Let him that bath no sword sell his coat and buy one.*



The LIFE of *Dr.* JOHN EARL,
Bishop of SALISBURY.



HE was born in the City of *York*, admitted Probationer Fellow of *Merton* College in *Oxford*, *An.* 1620, being about nineteen years of age. He was Proctor of the University in 1631. Then Chaplain to *Philip* Earl of *Pembroke*, who presented him to the Rectory of *Bishopston* in *Wiltshire*.

He was Chaplain and Tutor to *Charles* Prince of *Wales* after *Dr. Duppa*; was created Doctor of Divinity 1642; the year after chosen one of the Assembly of Divines, with whom he refused to act. He was Chancellor of the Church of *Salisbury* upon the death of *Dr. Chillingworth*. Then came on his Sufferings. He was deprived, and went into voluntary exile. He met *Charles II.* at *Roan* after his escape from *Worcester* Fight, and was made his Chaplain and Clerk of the Closet. He was intimate acquaintance with *Dr. Morley*, afterwards Bishop of *Winchester*, and lived with him one year at *Antwerp* in *Sir Charles Cotteler's* house, who was Master of the Ceremonies. Thence he went into *France*, and attended upon *James* Duke of *York*.

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He was made Dean of *Westminster* upon the King's coming in, and continued Clerk of the Clofet. On *St. Andrew's* day 1662, he was consecrated Bishop of *Worcester* in the room of *Dr. Gauden* deceased, and in *September* the next year, removed to the See of *Salisbury*, upon the Translation of *Dr. Henchman* to *London*. In 1665. he attended the King and Queen to *Oxford*, who had left *London* upon account of the Plague. He had his Lodgings in *University College*, where he died, and was buried near the high Altar at *Merton College Church*. He left a great character as a Scholar and a Divine, to which were added many rare Accomplishments. He was a Bishop truly primitive. His Epitaph saith he neither deserved an Enemy, nor had one: This must be meant of the latter part of his Life; for they could not be esteem'd Friends, who, for his Piety and Loyalty, drove him into exile.

He hath written, An Elegy on *Mr. Francis Beaumont* the Poet, 1640.

Microcosmography; or, A piece of the World characterized in Essays and Characters. Published under the name of *Ed. Blount*.

He translated *Eikon Basilice* into *Latin*, pr. at *Hague* 1649.

He also translated *Mr. Hooker's Ecclesiastical Polity*; but this is not printed.

With some Poems and other small Tracts.





The LIFE of *Dr.* ALEXANDER HYDE,
Bishop of SALISBURY.



HE was Son of Sir *Laurence Hyde* of *Salisbury*, Knt. who descended from *Laurence Hyde* of *St. Michael's* in *Dorsetshire*, and he from *Robert Hyde* of *Northbury* in *Cheshire*. Sir *Laurence* had eleven Sons, most of them considerable men. *Alexander* was his fourth, born in *St. Mary's* Parish at *Salisbury*. His education was at *Winchester* School, whence he went to *New College* at *Oxford*, and after two years of Probation, was made perpetual Fellow of that house *An.* 1617, being about 20 years old. He took Degrees in Law, that of Doctor being compleated *An.* 1632. In 1937. he was made Sub-Dean of *Salisbury* on the death of *Giles Thornborough*, and the year after Prebend of *South Grantham*, by the resignation of *Dr. Humphry Henchman*. He had a Wife and six Children.

He was upon the Restoration made Dean of *Winchester*, and in 1665. Bishop of *Salisbury*, in the room of *Dr. Earl*. He was consecrated in *New-College* Chapel, the Arch-bishop being then with the Court at *Oxford*. He possessed the See but two years, dying at 70 years old, and was buried in the South Isle near the Choir in his Cathedral.

He

He might have expected Preferment for his Sufferings and other Merit; but his relation to the Lord *Clarendon* and Mrs. *Mary Hyde* of *Heale*, was the raising him to this high Station.

Mrs. *Hyde* was widow of his eldest brother *Lawrence*. She had her part in concealing King *Charles* whilst he was shifting from place to place after *Worcester* Fight, till he could get over-sea with security. She ought to have her name recorded amongst the Heroines of that age, whose Courage and Fidelity was the glory of the Nation which produced them. Their Valour in the heat of War, their Ardour in raising money for the Service, their Constancy under the loss of Husbands, Fathers, Brothers, butchered and imprisoned by a merciless crew of Uptarts, their pious resignation in a Widowhood oppressed with scorn and want, deserves a particular History: But the Memory, except of a very few, is extinct, having nothing but Funeral Sermons and other obsolete conveyances to transmit their Merit to Posterity. Even Family-Traditions have expired with the Families, or sunk upon indulging Amusements of another kind, not likely to revive the figure once made by the Sex.





The LIFE of *Dr.* SETH WARD,
Bishop of SALISBURY.



HE was born at *Buntingford* in the Parish of *Aspeden* in *Hertfordshire* in *April* 1917. His Father was an Attorney, who put him to the Free-school there under Mr. *Meriton*. Thence he went to *Sidney* College in *Cambridge*, and was Servitor to Dr. *Ward* the Master. By his favour he was first Scholar, and afterwards Fellow. His Genius led him to *Mathematicks*, which endear'd him to the Master, tho' not at all related to him. Mr. *Charles Scarborough* of *Caius* College was his intimate Acquaintance, and having the same inclination, they two went together to visit Mr. *Oughtred* at *Albury* in *Surrey*. He was Author of the *Clavis Mathematica*, in which they both desired to be instructed; and they received from him such satisfaction, that they read it to their Pupils in the University before it was read by any other Tutor.

He was ejected from his Fellowship with very good company, and 1643 imprisoned in St. *John's* College, then a place of Durance for the Cavaliers. Before that time he had been *Prevaricator* at the Commencement. Dr. *Ward* being sick and in prison, he attended him till his death.

About

About this time he joined with Mr. *Barrow*, *Gunning*, and *Barwick*, in compiling a Treatise against the Covenant, to confirm others in their Loyalty.

He was some time Chaplain to Bishop *Brownrigg*, who about the year 1649 or 1650, collated him to the Chauntry of *Exeter*, and to the Canonry and Prebend of Mr. *Cotton*, deceased; by the strength of which he was at the Restauration installed in these Preferments. It seems to have been the Bishop's belief there would be a time for Right to take place: and Mr. *Ward* seems to have thought the same, by being Candidate for a thing so far off as that appeared to be. Yet from his accepting Preferment under the Usurpation, even the year before the King came in, it look'd as if his Hopes were entirely absorbed, or that he trusted to his Talents or his Fortune to light upon his legs.

For seven years after he was dispossessed of his Fellowship he passed his time amongst his Friends, the chief of which, and with whom he resided most, was Mr. *Freeman* of *Aspeden-Hall*, in the Parish where he was born. He was some months in the Lord *Wenman*'s family at *Thame* in *Warwickshire*. Then Mr. *Greaves*, Astronomy Professor in *Oxford*, turned out for not taking the Covenant, solicited for Mr. *Ward* to be his Successor. This he accepted, and with it the independent Test, the *Engagement*. He entred himself Gentleman Commoner of *Wadham* College for the sake of Dr. *Wilkins* the Warden. He was incorporated Master of Arts, and proceeded Doctor of Divinity 1654. By the direction of Dr. *Mansel*, who had been Head of *Jesus* College, he stood for that Post upon the resignation of Dr. *Roberts*; but the Protector interposed for *Howell*, an original Independent, and set Dr. *Ward* aside, with promising him
eighty

eighty pounds a year, which money was never paid. In 1659. he became President of *Trinity College* in the same University, Dr. *Bathurst* having made a Majority of Fellows for him. But the year of *Jubilee* came, and brought back Dr. *Potter*, the right Owner, from the sorrowful State he had been in for twelve years.

Dr. *Ward* then retired to *London*, and upon Dr. *Reynolds's* being made Bishop of *Norwich*, succeeded him in the Church of *St. Laurence Jewry*. He was also installed in his Chauntership of *Exeter*, and in 1661. was made Dean of that Church. In this year he printed a Sermon, Against Resistance of *Lawful Powers*. At *Exeter* he resided till he got so much into the favour of the Gentlemen of the Country, as to be recommended by them, chiefly Members of Parliament, at Court to succeed Dr. *Gauden* in the Bishoprick of *Exeter*, to which he was consecrated 1662. He was some time before made Fellow of the Royal Society; and the King probably had a regard to his fame in the Mathematicks, himself having a Genius that way. He was translated to *Salisbury* 1667, upon the death of Dr. *Hyde*. In 1671. he was made Chancellor of the Garter, the Office having been in Lay-hands 154 years, and procured that honour to be annexed to the See of *Salisbury*.

Whilst he was Dean of *Exeter*, he got l. 25000 of the Church's money to be laid out upon the Cathedral, which had suffered in the Reforming times, and a new Organ. When he was Bishop, he augmented some small Vicarages, increased the Revenue of the Prebends, and reduced the Diocese to great Conformity. He got the Deanry of *St. Burien* annexed to the See, however it is discontinued since.

He

He repaired and beautified the Cathedral of *Salisbury*, contributing largely to it himself. He expended 1.2000 in repairing the Bishop's palace here, which had been sold by the Parliament to one *Van Ling*, a Dutch Taylor. In both Dioceses he kept an account of his whole Clergy, making distinct Columns for their Names, Degrees, Inclinations, Learning, Value of their Livings, with the Patrons names. In this manner did Arch-bishop *Parker* keep a Register of his Province, at least of some part of it, which is in the Manuscript Library of *Bennet College Cambridge*.

Bishop *Ward* had also an eye upon Dissenters through both Dioceses; as much as he could, he prevented setting up Conventicles, of which there were very few. He lived in a most generous and hospitable manner. He was also a Benefactor to the Royal Society. He built and endow'd a College in the Close at *Salisbury* for ten Clergymens Widows. He gave a considerable Sum for making the River navigable from *Salisbury* to *Christchurch* in *Hampshire*.

He gave one thousand pounds to *Christ's College* in *Cambridge*, to found four Scholarships there for *Buntingford* Scholars, and afterwards purchas'd Fee-Farm Rents to the value of 1.22 odd money, the overplus to be divided between the Master and Fellows of *Christ's*, and the Master of *Buntingford* School. But there having been a cheat in the first purchase, the Exhibitions are hardly paid.

Near the Chapel at *Buntingford* he erected a neat House for four poor Men, and as many poor Women, fallen to decay by misfortune, who have each ten pounds a year, and a Room above, and another below.

He gave l. 260 to the building the Cathedral of St. Paul. It is commonly said, that he was offered the Bishoprick of *Durham* in his old age, and refused it. Toward the latter end of his life he was teased with a Controversy, raised by Dr. *Pierce*, Dean of *Salisbury*, who asserted the King had a right to present the Prebends there. Common Fame saith, this was upon his being denied a Prebend for his Son, and that the Fatigue of Journeys and the Vexation the Bishop had in the affair, hastened his end. He died in *January* 1688, at his house at *Knightsbridge* near *Kensington*, and was buried at *Salisbury*.

He wrote, A Philosophical Essay towards an Eviction of the Being and Attributes of God, The Immortality of the Soul, and The Truth and Authority of Scripture. *Oxon* 1652.

De Cometis, 1653.

Inquisitio in Ismaelis Bullialdi Astronomiæ Philolaicæ fundamenta; printed with *De Cometis*.

Idea Trigonometriæ demonstratæ in usum Juventutis Oxon. 1654.

Vindiciæ Academicarum against *Webster's Examen of Academies*, 1654.

Appendix on what *Hobbes* and *Doll* have said on the same Argument.

In Thomæ Hobbii Philosophiam. Dissertatio Epistolica, 1656.

Appendicula ad calumnias ab eodem Hobbio.

Astronomia Geometrica, 1656.

Determinationes Theologicæ of Dr. *Ward*, published by him.

Nine Sermons; most at Court, or the House of Peers.



The LIFE of Dr. BRIAN DUPPA,
Bishop of WINCHESTER.



IS name has been antiently written *D'Upbaugh*. He was a Native of *Kent*, generally said to have been born at *Greenwich* 10 March 1588. *Lloyd* saith he was born at *Lewsham*; and there is that probability for it, that his Father was Vicar of that Parish. He was brought up a *King's* Scholar at *Westminster* School. *Dr. Andrews*, then Dean of the Church, taught him *Hebrew*. In 1605. he was elected Student of *Christchurch* in *Oxford*, and seven years after Fellow of *All-Souls*, being Bachelor of Arts. He took Master's Degree, went into Orders, and travelled abroad. In 1619. he was unanimously elected one of the Proctors of the University, in which he acquitted himself very well, being found an excellent Scholar, and fit for his Office. In 1625. he took his Degrees in Divinity; he was first Chaplain to the Earl of *Dorset*, then to the Prince *Palatine*. In 1629 he was made Dean of *Christchurch* in the room of *Dr. Corbet* promoted to the Bishoprick of *Oxford*. In 1632 and 1633 he was Vice-chancellor. In 1634 he was made Chancellor of the Church of *Salisbury* upon the removal of *Dr. Dee* to the See of *Peterborough*. After this he was Chaplain to the King, and Tutor to the Princes *Charles* and *James*.
He

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He is said also to have been Rector of *Petworth* in *Sussex*; which if he had, he must have quitted before Dr. King was ejected from *Chichester*; for that Prelate was the suffering Rector of *Petworth*, at whose Curate there, Mr. *Whitby*, a Parliament Officer discharged his Pistol in the Church when he was reading the Common Prayer.

In 1638. Dr. *Duppa* was promoted to the See of *Chichester* upon the Translation of Dr. *Montagu* to *Normich*. In 1641. he was advanced from *Chichester* to *Salisbury*, Dr. *Davenant* being dead.

Upon the downfal of Episcopacy he retired to *Oxford*, and attended the King and the Prince. The King was attended by him also in his melancholy hours at the *Isle of Wight*, and expressed great comfort in his Conversation. This Prelate was entrusted by the King in matters of great Consequence, as filling up the vacant Bishopricks.

His Life was Amiable and Exemplary; he merited the esteem of all Good Men.

The Usurpation he passed chiefly in a sort of Solitude at *Richmond*, employed in Devotion.

In 1660. he was translated to the Bishoprick of *Winchester*, and was made Lord Almoner. The Regard shewn him by the old King, and the good Principles he had been known to instil into the Young one, besides his pious and inoffensive Life, gave an universal Satisfaction to the Loyalists, who had been witnesses to his Conduct. He died at *Richmond* after possessing the See of *Winchester* two years. He was on his death-bed visited by King *Charles II.* who asked his Blessing on his knees. His death was upon 26 *March*, 1662. He was buried in *Westminster-Abbey*.

His Love of *Richmond* is said to have been upon the account of his instructing the Prince in that place, which therefore he took for his residence in the absence of Church and Monarchy. No man

left the World with a clearer Character, nor greater Esteem.

Yet has there been a late attempt to blacken him, which seems no Compliment to the Age for whom it was written. I must suppose them either easily imposed upon to take Hearſay, and that the Hearſay but of one Man, againſt an unqueſtioned Character: Or that they delight to ſee Excellency and Virtue diſrobed, with a ſacrilegious intent to deprive Poſterity of the benefit of pious Example.

My Lord of *Sarum* ſays, * “ *Duppa* had been “ the King’s Tutor, tho’ no way fit for that Poſt; “ but he was a meek and humble Man, and much “ loved for the ſweetneſs of his Temper; and “ would have been more eſteemed if he had died “ before the Reſtauration; for he made not that “ uſe of the great Wealth that flowed in upon “ him that was expected.”

This and the like accounts, which that Hiſtorian has given againſt all probability and experience, will juſtify me in ſaying, *That he has confirmed the truth of Biſhop Duppa’s Character by denying it.*

He warns his Reader, in the Preface to his renowned Hiſtory, *To take what he ſays againſt Clergymen with grains of allowance.*

Is this humane or Chriſtian treatment of the dead, to deliver them down in worſe colours than he owns they deſerved, and to bid Poſterity take off ſome of the blacking? Might he not as well have corrected himſelf, as have left it to the Candour of the next age to do it for him? He that is guilty of one voluntary grain of Slander, may with juſtice be eſteemed guilty of the whole. And the Grains thrown in to weigh down the Fame and

Example of the Virtuous, are Pounds, indeed Millstones, to sink the reputation of their Authors.

Dr. Duppa was possessed of *Winchester* no longer than from the Restauration to the day after the year 1661 expired; so that he had not a long time to amass Wealth. It's true, his Bishoprick brought him in great Fines; and considering his well-known Character, if his Beneficence had been all private, there would have been little pretence to question it: But it was far otherwise. We have an account of these;

Benefactions to *Christchurch*, enough to entitle him a Founder.

Legacies to *All-Souls* College.

Legacies to the Cathedral Churches of *Chichester*, of *Salisbury* and *Winchester*.

Three hundred pounds to *St. Paul's* at *London*.

An Alms-house at *Richmond*.

His Writings were Devotional:

A Guide for the Penitent, 1660.

Holy Rules and Helps to Devotion both in Prayer and Practice. In two Parts, 1674, published by Mr. Parry.

Several Sermons; one entitled, *The Soul's Soliloquy*, preached before King *Charles I.* in the *Isle of Wight*.





The LIFE of Dr. GEORGE MORLEY,
Bishop of WINCHESTER.



He was born in *Cheapside* at *London*, 27 Febr. 1597. His Father was *Francis Morley*, Esq; his Mother *Sarah*, Sister to Sir *John Denham*, one of the Barons of the Exchequer. His Father died when he was but six years old, his Mother when he was twelve. His Fortune also was sunk, being involved with those that were in debt.

He was elected a King's Scholar at *Westminster* School when he was about fourteen years of age. In 1625. he became Student of *Christchurch*, under the Tuition of Mr. *John Wall*. Having spent his time in College till he was seven years Master of Arts, he was invited by *Robert* Earl of *Caernarvon*, to be his domestick Chaplain, with whom he continued till he was forty three years old without aiming at any Preferment. He was then presented to the Sine-cure of *Hartfield* in *Suffex*, which he exchanged with Dr. *Stuart*, Clerk of the Closet to the King, for the Parsonage of *Mildenball* near *Marborough*. In 1641, before he had *Mildenball*, he was Chaplain in Ordinary to the King, who made him Canon of *Christchurch*. The first year's profit of this he gave to his Majesty toward the support of his War. He preached before the House of Commons, but not to their liking: Yet after-

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afterwards, being Doctor of Divinity, he was by both Houses nominated one of the Assembly of Divines, as other honest Men were, but never came amongst them.

He attended the King during the War. And when his Majesty was Prisoner at *Hampton-Court*, was employed by him to persuade the University not to submit to the illegal Visitation which had been begun. Upon this the Convocation passed an Act to that purpose with only one Dissident Voice, tho' they were under the power of the Parliament Forces. He was chosen with some others, by the University, to negotiate the making good the Articles agreed to upon the surrender of the Garrison, by which he gained time for receiving their Rents, and for providing for such as were to be expelled. He was also an Advocate for the suffering Members before the Reforming Committee. In this matter his behaviour was so engaging, that a Leading Member of the House of Commons made him this Offer: "That he should not be put to say, do, or subscribe any thing contrary to his Conscience, if he would but give them his Word, That he would not actually appear against their Proceedings." As specious as this was, he rejected it, detesting even the appearance of a Rebel, and being cut out of opportunity of serving and assisting the King. He was then dispossessed by force, and turned also out of his Living of *Mildenhall*. He was threaten'd to be taken into custody for not submitting to the Reformers, and was at length imprisoned for a time.

The King sent for him to the Treaty of the *Isle of Wight*, at which he assisted. Soon after he was desired by the heroic Lord *Capel* to attend him in his preparation for death. It is observable, that this brave Man expressed upon the Scaffold

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his grief, as the King himself did, for having a hand in the condemnation of the Earl of *Strafford*. This he had consented to when Member of Parliament for *Hertfordshire*.

Dr. *Morley*, upon the Murther of the King, went into voluntary exile. He found *Charles II.* at the *Hague*, with whom he continued, went with him into *France*, returned with him to *Breda*, and preached before him at his going to *Scotland*; for he was not allowed, nor any other Clergyman of the Church of *England*, to go thither. Then he removed with Dr. *Earle*, afterwards Bishop of *Salisbury*, to *Antwerp*, and both of them lived with Sir *Charles Cotterel* there, till Sir *Charles* went to be Steward to the Queen of *Bohemia*. He continued at *Antwerp* three or four years in the family of Lady *Frances Hyde*, whose Husband, Sir *Edward*, was the King's Ambassador in *Spain*. Here he read the Common-Prayer twice a day, Catechized every week, and administred the Communion monthly to the *English* in that Town. This he did afterwards four years together in the same family at *Breda*. But before his going to *Breda*, he was invited by the Queen of *Bohemia* to be her Chaplain at the *Hague*. He considered her necessities, and her near Relation to the King, therefore willingly officiated in her family, and in the *English* Church there, without any Salary, or expectation of any. He visited the Sick, buried the Dead, and relieved the distressed Cavaliers.

He was happy in the acquaintance of some of the great Men of the Age; *Bochart*, *Rivet*, *Heinsius*, *Salmatius*. This last resided at *Leyden*, to whom Dr. *Morley* was sent from the King with Thanks for the Apology he had wrote for his Father. In the accounts of Dr. *Morley's* Life, we find that Lye of *Milton's* detected, which he published in his Answer to *Salmatius*; That he was a hireling Writer,

Writer, and was paid a hundred Broad-pieces for his pains.

It can't be said *Milton* wanted Wit; yet the whole of this performance is no more than saying and repeating, That *Salmatius* had the misfortune to have a Wife false to his bed, and that the hundred *Jacobei*, which were his hire, had exhausted the exil'd King's Exchequer. So meanly do men of Parts talk when they talk against Right and Truth, as *Swiss* and Mercenaries to support Oppression and Wrong.

This Accusation of *Salmatius's* Wife has brought upon the Stage a Report, which otherwise might have sunk; That Mrs. *Milton's* frailty of the same kind, disqualified her Husband from answering the Apology by the same reasoning that *Salmatius* was not judged fit to write it. This unfortunate incident, we are told, produced *Sampson Agonistes*.

Dr. *Morley* at the Restauration was Chaplain to the Dutcheis of *York*. The King made him Dean of *Christchurch*, where his first employment was bringing back the Sufferers of 1648. He was then preferred to the See of *Worcester*, consecrated in *October* 1660, preached the King's Coronation Sermon, and was appointed Dean of the Chapel Royal in the room of Dr. *Sheldon*.

The part he had with Dr. *Sheldon* in defending the Institutions of the Church against the Cavils of the Presbyterians, raised him Enemies, which were Enemies to the Church. His opposing Mr. *Baxter* hath made the Party set him forth to disadvantage. And we are not to be surprized at the honour done him by modern Reformers of History, who, with great zeal and no argument, deliver him to Posterity with spite and malice; for so they have done to all Men of Merit.

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In 1662. he was translated to *Winchester* on the death of Dr. *Duppa*; the King foretelling that great Preferment would make him never the richer. His publick Spirit carried him beyond sinister and selfish views, and shewed him born for the publick, not for himself.

He built and repaired his Palace at *Winchester* out of his own Purse, besides what he was empowered by Act of Parliament to do from leasing out *Waltham Park*, and his Tenements built out of *Winchester* House in *Southmark*. Before the year 1672, he had laid out 8000 *l.* in repair of his Castle of *Farnham*, the usual place of his Residence. This cost him more afterwards. He purchased *Winchester* House at *Chelsea* with 4000, *l.* and annexed it to the See for Residence in time of Parliament. He was also a considerable Benefactor to *Christchurch*.

In his first year after his Translation he visited his Diocese in Person, not omitting the *Ile of Wight*, where the people had not before seen a Bishop. In 1664 he went to *Oxford*, and visited all the Colleges, of which he was Visitor, as Bishop of *Winchester*.

He died at *Farnham* 29 Octob. 1684, being then 87 years of age, and was buried at his Cathedral. It was observed, that he had lived 74 years without any considerable decay. His Strength is attributed to keeping up his College custom of rising at five in the Morning, sitting without a fire, and going to his bed cold. He did indeed exceed in severity to himself, eating but once a day, and not going to bed till eleven.

His Writings are ;

A Letter in Vindication of himself against Mr. *Baxter's* Calumny, 1662.

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Epistola Apologetica & Paranetica ad Theologum quondam Belgam scripta, 1663. — In quâ agitur de Sereniss. Regis Car. II. erga Reformatam Religionem affecta.

The Sum of a short Conference between Father Darcey a Jesuit, and Dr. Morley at Brussels, 1649. This was printed 1683.

Argument drawn from the evidence and certainty of Sense against Transubstantiation.

Vindication of the Argument.

Answer to Father Cressy's Letter about the Church and Clergy of England. This was writ 1662.

Sermon at the Coronation, 1661.

One before the King, 1667.

Answer to a Letter of a Romish Priest, 1676.

Letter to Anne Dutchess of York before her death.

Ad Janum Uletium Epist. duæ de Invocatione Sanctorum, 1683.

Letter to the Earl of Anglesea, of the true means to keep out Popery. 1683.

Vindication of himself from Mr. Baxter's Reflections, 1683.

Character of King Charles II. 1660.

Epitaph on King James I. 1625. Printed afterwards at the end of Dr. Spotswood's History of Scotland.





The LIFE of *Dr.* PETER MEW,
Bishop of WINCHESTER.



HE was born in *Dorsetshire*, the Son of *Elzeus Mew* of *Purse-Caundel* near *Shireborn*, educated in *Merchant-Taylors* School at *London*. Thence he was elected to *St. John's* College in *Oxford*, *An.* 1637. at 18 years of age. He was made Fellow, and in 1642. took up Arms for the King. In 1645. he proceeded in Arts. In 1648. he underwent the Visitation, and was ejected. Zeal and Necessity both sent him into the Field again. He served the King in *Scotland*, and had the Mortification to see the unfortunate Cause sink there, not without some chance to be hang'd by the Rebels. Then he went abroad, and served under the Duke of *York* in *Flanders*, where both Commander and Soldiers acquired a good reputation.

In 1660. he came home with the Tide. His first Preferment was the Arch-deaconry of *Huntingdon*, which must have been the Gift of *Dr. Sanderson*. The same year he was Doctor of Laws, the King's Chaplain, and Vicar of *St. Mary's* at *Reading* in *Berkshire*. In 1662. he was Canon of *Windfor* and of *St. David's*. In 1665. he was Arch-deacon of *Berks*, and gave up that of *Huntingdon*. In 1667. he was chosen President of *St.*

John's

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John's College, and had the Golden Prebend of *St. David's*. In 1669. he was made Vice-chancellor of the University, in which he continued three years with applause. In 1670. he was made Dean of *Rochester* on the death of *Dr. Hardy*. *Dr. Walker* makes him Prebend of *Durham*, and Governor of the Charterhouse. The first of these I don't find in any other account.

In 1672. *Dr. Mew* was made Bishop of *Bath and Wells* on the death of *Dr. Creighton*, and was consecrated at *Lambeth* with *Dr. Pearson* of *Chester*. He governed this Church till the year 1684; then, upon the death of *Dr. Morley*, the King advanced him to *Winchester*, where he sat to the day of his death some time within this Century. He was a Man of great Candour and Hospitality, justly beloved.

In 1685. he attended King *James's* Army against the Duke of *Monmouth*, where he was active in the Soldierly way. He altered the position of the Guns, which being all levelled the same way, their Force might have been eluded by an opening of the adverse Body. He therefore employed his Coach-Horses in drawing them to another Situation, and planting them to fire Saltire-wise, that their Shot might reach from Front to Flank. The King presented him with a rich Medal in acknowledgement of his service.

Our Bishop gave a hundred pounds to the Cathedral of *St. Paul* at *London*.

If an account of the heroic Spirit of some of the Clergy, who took Arms for King *Charles I.* who chearfully submitted to the fatigues of War, could be recovered, it would be a credit to the Age that produced them. Loyalty invited them into danger for the sake of so just a Cause and so amiable a Prince; Detestation and Ill-usage push'd them forward. Had those, who for so many years
threwed

shewed their passive Valour, in starving and enduring the insults of a victorious Rabble, foreseen the weight that was to be every day added to their Miseries, the feeblest hand would have been induced to grasp a Sword, and perish in a bold attempt, rather than have spun out a few sorrowful years till their Spirit was broken and wasted by oppression.

How much milder was the brave Dr. *Hudson's* fate than theirs, who starved under the Usurpation, and had a family to feed out of nothing? His Story, told by *Anthony Wood*, ought to be revived, because it must erect for him a Monument in every generous breast that has not heard of it.

Dr. *Michael Hudson* was Fellow of *Queen's College Oxford*; afterwards beneficed in *Lincolnshire*. He attended the King at his first setting up his Standard: From *Edgehill* Fight he followed his Majesty to *Oxford*; was Scoutmaster General in the Army under the Marquis of *Newcastle* in the North some years, in which his behaviour was gallant. He was entrusted with the King's Person, together with *Ashburnham*, to convey him to the Scots Army. His conduct was good; by shifting and disguises they kept out of the Rebel hands. A Serjeant at Arms, when the King was at *Newcastle*, was sent from the Parliament for Dr. *Hudson*. He was taken at *Rochester*, examined at *London House*, and committed to Prison. He broke out and was retaken, put into *Hull*, sent thence to *London*, and imprison'd in the Tower. He broke out thence, and in the beginning of the fatal 1648, raised a party of Horse in *Lincolnshire* for the King's service, having engaged some Gentlemen of *Norfolk* and *Suffolk* in the like Design. His party was defeated at *Stamford*; the greatest part fled to *Woodcote-house* near *Peterborough*, and defended

fended it. Some were taken : The Doctor, with a few desperate Men, got upon the Battlements, after the Rebels had possession of the House. Having done their utmost, they accepted Quarter, but that was refused them after it had been promised. Our Doctor was thrown off the Battlements, but catching hold of a Spout or Out-stone, hung by it. His hands being beat or cut off, he fell into the Moat very much wounded. All the favour he asked, was but to come out and die upon the Land: But one *Edgborough*, servant to the intruding Rector of *Castor*, knocked him on the head with the But-end of his Musket. *Walker* a Chandler of *Stamford* cut out the Doctor's Tongue, and carried it about for a Trophy. *Edgborough* not long after was torn to pieces with his own Gun, which burst whilst it was under his arm at *Long-Orton*.

The disease of Loyalty was in the Doctor's case Acute, but preferable to a Chronical starving.



The



The LIFE of *Dr.* JOHN GAUDEN,
Bishop of WORCESTER.



HE was Son of the Vicar of *Mayland* in the Hundred of *Dengy* in *Essex*. His first education was at the School of *St. Edmonds-Bury* in *Suffolk*. At sixteen years of age he was admitted of *St. John's* College in *Cambridge* under *Mr. Wright*, where he took degrees in Arts, and was remarkable for his proficiency in Learning. About the year 1630. he removed to *Wadham* College in *Oxford*, as private Tutor to *Francis* and *William*, Sons of *Sir William Russel* of *Cambridgeshire*, into whose Family he had married: He was also Tutor to other Gentlemen there. In 1635. he took Batchelor of Divinity's degree; he was Chaplain to *Robert* Earl of *Warwick*, Rector of *Brightwell* in *Berks*, and had also the Vicarage of *Chippenham* in *Cambridgeshire*, the seat of the Family of *Russel*. He was recommended to the Parliament by *Sir Dudley North* and *Sir Thomas Chicheley*, Knights for *Cambridgeshire*, to be Member of the Assembly of Divines; but *Mr. Thomas Goodwyn* stepped in, and set him aside.

He was preferred to the Deanry and Rectory of *Bochin* in *Essex* by order of the House of Lords in 1643, directed to Arch-bishop *Laud*, which he kept during the Usurpation with the other of
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Brightwell, much admired for his Preaching. The Covenanters claim him as one of them: Himself has in print denied it; so that we are to imagine he appeared to them Orthodox in their way, and only countenanced that in others which he did not think fit to do himself. But he never could have thriven as he did, if he had appeared to the World a Non-Covenanter. In the year 1659. he was Preacher at the *Temple*.

In 1660. he was ready trimm'd for Sailing, and took the advantage of the gale of Oblivion. He had not acted indeed against the Royal Family in exile; and since it returned, grew a zealous Defender of Church and Monarchy against the Faction, by which he introduced himself to Royal Favour, became the King's Chaplain in Ordinary, and was advanced to the Bishoprick of *Exeter*. As *Dr. Reynolds* had the See of *Norwich*, as *Mr. Baxter* was offered that of *Litchfield*, and the dexterous *Dr. Brideoke* came afterwards into the Bishoprick of *Chichester*, we may suppose the Merit of the Man to be preferred, or the Memory of his Sufferings was not always considered, but a regard had to the Royal promise of Forgetfulness. Thus Oblivion extended to Enemies includes Oblivion to Friends, since there was not Preferment enough for both.

One piece of our Prelate's in 1661. for the Liturgy of the Church of *England*, was rudely exposed, and pulled to pieces by one *Bold* of *Exeter*.

In 1662. *Dr. Gauden* was advanced to the See of *Worcester* upon the Translation of Bishop *Morley* to *Winchester*, and died the same year.

He published a great Number of things of his own, and some of others; of the latter one at least had been better in Oblivion.

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This Prelate is brought into that Controversy which was in the latter end of the last Century carried on with great earnestness. The *Eikon Basilice* was denied to be writ by the King. The chief pretence to take that honour from the suffering Monarch, was a *Memorandum* attributed to the Earl of *Anglesea*, and the evidence of Dr. *Walker* of *Fisfield* in *Essex*, from what he had heard from Bishop *Gauden's* mouth. The thing has been set in a true light by the great Mr. *Wagstaff*, Chancellor of *Litchfield*.

The Piety of the Work itself, and the Likeness it bears to the rest of the King's Writings, which are publick, may put the thing beyond dispute. Dr. *Gauden* and *Walker* are both Sufferers on the occasion. If the former countenanced the other in an opinion that himself had the compiling it, his Memory hath born a part of the punishment in the censure of Mankind. And Dr. *Walker* has discover'd a want of Judgment, as well as Inclination, to join with those that deprectate the Royal Author.



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The LIFE of Dr. ROBERT SKINNER,
Bishop of WORCESTER.



HE was born at *Pisford* in *Northamptonshire* of which Parish his Father was Rector, descended from a Family at *Ledbury* in *Herefordshire*. He went to School at *Brixworth*, near the place of his birth. At sixteen he was admitted Scholar of *Trinity College* in *Oxford* in 1607. He took Bachelor of Arts degree, and at six years standing was Fellow. He proceeded in Arts, and went into Orders. He was a noted Tutor, and, amongst other remarkable Persons, he had the great Mr. *Chillingworth* his Pupil. He was several years Preacher at *St. Gregory's* at *London*, much esteem'd for his Sermons: But having some inclination to the *Puritan* way, when Dr. *Laud* came to be Bishop of *London*, he got him made Chaplain to the King, hoping to draw him off from that opinion. He obtained the Rectory of *Launton* near *Bister* in *Oxfordshire*, and the Living of *Greens-Norton*.

In 1636. he was elected Bishop of *Bristol*, upon which he was diplomated Doctor of Divinity of *Oxford*. He held his *Oxfordshire* Livings in *Commendam*. In 1641. he was, on the death of Dr. *Bancroft*, translated to the See of *Oxford*. He was one of the twelve Bishops who signed a Protestation

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tion against the Proceedings of the Parliament, for which he was impeached of High-Treason, sent to the *Tower*, where he lay eighteen weeks before he was bailed. He retired to *Launton*, which he was suffer'd to keep when he was stripped of his other Spiritualties. He is said to have made some Submissions to the Men in power, for which they allowed him to keep *Launton*, for the support of himself and his Children. Yet 'tis agreed he us'd the Service of the Church, and sometimes conferred Orders. He is supposed to be the only Bishop who ordained during the Usurpation; and upon the King's Return, one hundred and three persons were ordained together by him in the Abbey of *Westminster*.

There was a practice, just upon the Restauration, amongst some of the Presbyterians, privately to get Episcopal Orders from an *Irish* Bishop then in *London*, by which they got themselves qualified for Preferment.

The Bishop of *Oxford* was one of the Commissioners appointed by the King to visit the University of *Oxford*, and to redress the grievances Usurpation had introduced. In 1663. he was translated to *Worcester*, upon the removal of Dr. *Earl* to *Salisbury*, who had succeeded Dr. *Gauden*. He sat here till the year 1670, and died, being 80 years old. He was buried in the Chapel East of the Choir in his Cathedral.

This Prelate has two Sermons extant, one before the King at *Whitehall* 1634, the other at St. *Gregory's* 1628.

The



The LIFE of Dr. WALTER BLAND-
FORD, Bishop of WORCESTER.



HE was born at *Melbury-Abbats* in *Dorsetshire*; was a Servitor at *Christchurch* in *Oxford* 1635. at nineteen years of age. Three years after he was admitted Scholar of *Wadham* College, took degrees in Arts, and in 1644. Fellow. At the Visitation of 1648. he escaped the Ejectionment, whence it's concluded, he either took the Covenant, or submitted to their Authority. What sort of Submission would atone for refusing the Covenant, 'tis not said. The University so firmly rejected the pretended Authority of the Visitors, that it was made at length the main point insisted upon: At first the Covenant is required to be taken before the *Negative Oath*.

Mr *Blandford* obtained leave to be absent from College, and became Chaplain to the Lord *Lovelace* in *Berkshire*, and Tutor to his son *John*, with whom he returned to *Wadham*, and was his Tutor there. He was elected and admitted Warden of that College the year before the Restoration; and in the Restoration year arrived at a high degree of Royal favour, as it were *per saltum*.

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He was made Doctor of Divinity in the crowd of Loyalists, from whom his subsequent behaviour could not distinguish him. He became Chaplain to the Lord Chancellor *Hyde*, who procured for him a Prebend of *Gloucester*, and a Chaplainship in Ordinary to the King. He was Vice-chancellor of the University in the years 1662 and 1663.

The sudden Conversion of some Men to Loyalty and Church-Principles gave probably the hint to a Preacher of a Funeral Sermon not long since, to teach, That Repentance is brought about in persons of exalted Talents in much less than the ordinary time.

The transition from one side to the other was performed at the Restauration by men of Parts, so as to put one in mind of *Sleight of Hand*.

In 1665. the Warden of *Wadham* was advanced to the See of *Oxford* upon the death of *Dr. Paul*, to which he was consecrated in *New-College Chapel*, the King and Court being then in *Oxford*. Then he was made Dean of the Chapel Royal, and upon *Dr. Skinner's* death translated to the See of *Worcester* 1671. He died a Batchelor in the fifty ninth year of his age in the year 1675. at his Palace of *Worcester*, and was buried in the Chapel East of the Choir, in Cathedrals generally called, Our Ladies Chapel.





The LIFE of Dr. JAMES FLEETWOOD,
Bishop of WORCESTER.



HE was the seventh Son of Sir George Fleetwood of Buckinghamshire. It was his misfortune to have several of his Family concern'd in the Rebellion; one in the grossest act of it, the Murther of the King, for which his Estate was forfeited.

Mr. Fleetwood was educated at Eaton School; from thence elected to King's College in Cambridge 1622. He was Chaplain to Dr. Wright, the first suffering Bishop of Litchfield, who was one of the Twelve that signed the Protestation against the Proceedings of the Parliament, and was imprisoned in the Tower for it. He was a hearty Loyalist, and held out Eccleshall Castle in Staffordshire, the Country Seat of the Bishops of Litchfield, against the Parliament Forces commanded by Sir William Brereton. He died during the Siege. He is said to have devoted half his Estate to the King's Service, notwithstanding which he purchased a good fortune for his Son.

The Bishop presented Mr. Fleetwood to the Vicarage of Prees in Shropshire; also to a Prebend, but the Times suffered him not to be installed: He was soon forced from his Vicarage, and followed the King's Fortunes. He was Chaplain to the Earl of Rivers's Regiment, and continued so to

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the end of the War. His Service at *Edgehill* Fight procured him a Doctor's Degree at *Oxford*, by the King's Command. He was made Chaplain to Prince *Charles*, and was presented to the Rectory of *Sutton Colfield* in *Warwickshire*; but neither was he permitted to possess that. He was Tutor to the Earls of *Kildare* and *Stirling*, to *Esme* and *Charles* successively Dukes of *Richmond*. He is said also to have been Tutor to the Earl of *Litchfield*, *Charles* Duke of *Richmond* was Earl of *Litchfield* in his Cousin German's time, who probably was the person meant.

At the Restoration he was the first sworn Chaplain to the King. He was made Provost of King's College in *Cambridge*, Rector of *Denham* in *Bucks*, and *Austie* in *Hertfordshire*. In the latter he succeeded Dr. *Young* Dean of *Exeter*. He was Vice Chancellor of *Cambridge* in the years 1663 and 1667.

In 1675. he was consecrated Bishop of *Worcester*, and died in 1683, being eighty years of age.



The



The LIFE of Dr. WILLIAM THOMAS,
Bishop of WORCESTER.



HE was Son of *John Thomas* of the Parish of *St. Nicolas* in the City of *Bristol*, and was born in a house on the Bridge Feb. 2. 1613. His first Education was at *Carmarthen* School by the care of his Grandfather, who was Recorder of the Town.

He was admitted of *St. John's* College in *Oxford* 1629. Thence he removed to *Jesus* College, and when he was Batchelor of Arts, was elected Fellow there. He took Master's Degree, went into Orders, and was Vicar of *Penbryn* in *Cardiganshire* before the War. Being sequestred for Malignancy, he taught School at *Langhern* in *Carmarthenshire*. After some time he read Common Prayer, and preached, but met with disturbance from the Itenerant Preachers. What part *Vavasor Powell* had in this affair, may be seen in the Life of *Dr. Griffith*, Bishop of *St. Asaph*. This Reformer from an *Hostier* became eminent in his way, arriving to such a degree of impudence, as to oppose *Oliver* himself.

Upon the Restauration *Mr. Thomas* was Chaunter of the Cathedral of *St. David's*; was created Doctor of Divinity, and Chaplain to *James* Duke of *York*, and had the Living of *Llanbedder* in the Valley in *Pembrokeshire* given to him. In 1665. he

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was made Dean of *Worcester* in the room of Dr. *Warmley* dead. He gave up his *Pembrokeſhire* Living for the Rectory of *Hampton-Lovel*, near *Worceſter*.

In 1677. he was made Biſhop of *St. David's*, conſecrated at the ſame time Dr. *Sandcroft* was to the Arch-biſhoprick. He held his Deanry in *Commendam*. In 1683. he was tranſlated to *Worceſter* on Dr. *Fleetwood's* death. He governed the Church with a Chriſtian zeal and piety. He died 25 *June* 1689. and was buried, as he deſired, in the North-Eaſt corner of the Cloyſter, at the foot of the ſteps leading to the Deanry, in the 76th year of his age. His Modeſty appointed the following Epitaph; whereas they that were acquainted with his devout and exemplary Life, with his unſhaken Loyalty, muſt have given an uncommon *Encomium* :

Depoſitum Gulielmi Thomas S. T. P. olim Decani Wigornienſis indigni, poſtea Epiſcopi Menevenſis indignioris, tandem Epiſcopi Wigornienſis indigniſſimi, meritis tamen Chriſti ad vitam aeternam Reſurrectionis Candidati —

He wrote, Several Sermons.

Apology for the Church of *England* in point of Separation from it.

Paſtoral Letter to his Clergy of the Dioceſe of *Worceſter* upon Catechizing.

Roman Oracles ſilenced: Or the Prime Teſtimonies of Antiquity produced, by *Hen. Turberville* in his Manual of Controverſies.

This *Turberville* was a *Romiſh* Prieſt, who had drawn over a Lady to his Communion, in the worſt of Times, when ſhe ſaw no face of an *English* Church. She was brought back again to the Church of *England* by Dr. *Thomas*.

The



The LIFE of Dr. ACCEPTED FREWEN,
Arch-bishop of YORK.



HE was the eldest Son of *John Frewen*, Rector of *Northiam* in *Sussex*, but born in *Kent*. He had seven Brothers; the next to him was named *Thankful*. It was the fashion amongst the *Puritans*, to christen their children with odd names; which they carried so far in a few years, as to name them, *Dust*, and *Serpent's Meat*.

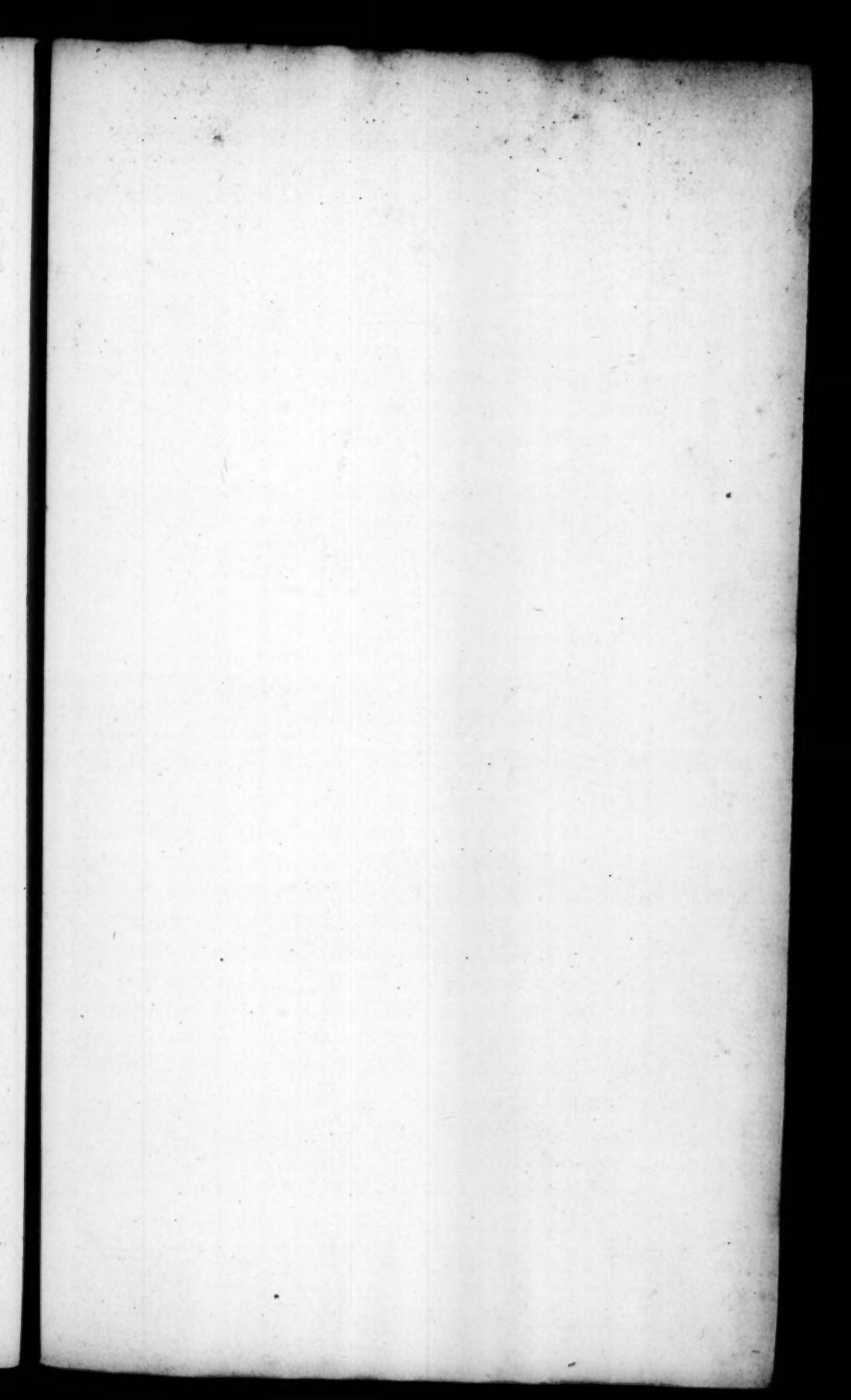
Mr. *Frewen* was educated at the Free-school of *Canterbury*; was admitted of *Magdalen* College in *Oxford*. At sixteen years old he was made *Demy* 1604. He made good progress in Learning, and became Probationer Fellow in 1612, being Master of Arts. He went into Orders, and was a frequent Preacher. In 1622. he attended Prince *Charles* into *Spain* upon the design'd match with the *Infanta*, being Chaplain to the Lord *Bristol* the *English* Ambassador. In 1625. he was made Chaplain in Ordinary to the same Prince, being then King. In 1626. he was chosen President of *Magdalen's*, and the next year took Doctor of Divinity's Degree. In 1628. and 1629. he was Vice-Chancellor. He was Prebend of *Canterbury*, and in 1631. Dean of *Gloucester*. In 1638. and 1639. he was again Vice-Chancellor, at the desire of the Chancellor Dr. *Laud*, Arch-bishop of *Canterbury*.
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He was instrumental in sending the University Plate to the King, for which he was forced to fly. His Temporal Estate as well as his Bishoprick was sequestered. In 1643. he was nominated by the King to succeed Dr. *Wright* in the Bishoprick of *Litchfield*; but the turbulent Times hindred him from possession. The year after he was consecrated in *Magdalen* College Chapel by the Archbishop of *York*, the Bishops of *Worcester*, *Oxford*, *Salisbury*, and *Peterborough*. But his See proved little more than a *Sinecure*. He lived at *London*, and privately in other places, till the Restoration.

The King then translated him to the Archbishoprick of *York*, and he was enthronized in *September* 1660. He had at the same time great profit from the See of *Litchfield* for Fines and renewing Leases, that Bishoprick being kept void to tempt Mr. *Baxter* to leave Nonconformity for it.

The Offer was made for the peace of the Church, and in return for the Presbyterian Invitation of the King to receive his Crown. But the Project was a little unnatural, to set an enemy to Episcopacy and the Establish'd Discipline to preside over an Orthodox Clergy. The King could not be suspected of an Intention to level the Church to the Presbyterian Standard, after his own and his Father's experience of their hatred to Monarchy, and to the House of *Stuart* in particular. The experiment, had it took, would have convinced him of his error, having nothing less to expect than a Relaxation of Discipline, and a Connivance at Latitudinarian and Enthusiastick Innovations, which would probably have ended in Atheism and Libertinism.

The Arch-bishop died at his Manor of *Thorp* 18 *March* 1664, and was buried under the great East Window of his Cathedral, in the 75th year of his age.





IOANNES D. ARCHIEPISCOPUS
EBORUM.



The LIFE of Dr. RICHARD STERN
Arch-bishop of YORK



HE was born at *Mansfield* in *Nottinghamshire*; but his Family were of *Suffolk*. He was admitted of *Trinity College* in *Cambridge*, from whence he was elected Fellow of *Corpus Christi* in the same University. He was at length Master of *Jesus College*, and Rector of *Yeorvilton* in *Somersetshire*, and Dr. of Divinity. When the King's necessities were great, he was, with other Members of the University, zealous in conveying their Plate to *Oxford* for the King's use. For this Service he was seized upon by *Cromwell*, and with Dr. *Beale*, Master of *St. John's*, and Dr. *Martin*, Master of *Queen's*, carried in triumph to *London*. In their way the Mob was encouraged to affront and abuse them. They were carried through *Bartholomew Fair*, as far as *Temple-Bar*, then brought back and imprisoned in the *Tower*. There met them at *Tottenham* an express Order from the House of Lords to carry them to the *Tower*; but Mr. *Cromwell* would punish them farther.

The barbarity of that Monster did hardly appear in any one Act of his Life, except the King's Murder, more flagrant than to these Prisoners. It was soon after his setting out to make his Fortunes

tunes in the Army, having dropped his project of going to *America*, that he heard of the design of sending the University Plate to *Oxford*. He had set his heart much upon the intercepting it, promising himself great reputation for the Service.

His intention was known at *Cambridge*, which put them upon sending it a round-about way, and not by the common Road, which *Cromwell* had set a guard upon. They also gave notice to some Royalists in the Country, who brought in a body of resolute men to convoy it. Mr. *Farrer* of *Little Gidding* in *Huntingdonshire*, whose Family kept up a continual Service in the Church there night and day, taking their several hours, brought in a Party, and was one of those that conducted the Plate.

This disappointment enraged the ambitious *Oliver*, and he revenged it upon Dr. *Stern*, and other Loyalists. Besides the common Plunderings and Sequestration, they were hurried from one prison to another for three years together, being squeezed and spunged continually for Fees. For ten days they, with other Gentlemen, to the number of eighty, were, by Order of Parliament, kept on board a small Ship, called the *Prosperous Sailor*. They were put under Deck and almost stifled, every Augur-hole and other Inlet for Air being stopped up. Nor had they under the Hatches so much as a Stool to sit on, or Straw to lie on, where they could not stand upright. They were threatened to be sent Slaves to the Plantations, or be sold to *Barbary*, Dr. *Barwick* saith in his Brother's Life; and he believes nothing hindred it but the want of a Purchaser.

The Reformers still kept Dr. *Stern* in prison after he was released from the Ship where they all had swarmed with Lice. One point of Favour they allowed to him and to the Arch-bishop both, that he should attend his Lord upon the Scaffold to do his

The Life of Dr. DOLBEN, &c. 367

his last Offices, which the Arch-bishop had requested. At length their Malice being fatiated, or finding fresh Objects to exercise it upon, they let Dr. *Stern* out of prison to starve at large.

Upon the Restauration he was made Bishop of *Carlisle*, consecrated *December* following; and in 1664. he was advanced to the Archiepiscopal See of *York*, being the seventy first from *Paulinus*. He died in 1683, in the 87th year of his age, leaving the Character of a Learned and Pious Man. He had a part in the great Undertaking of the *Polyglot*.



The LIFE of Dr. JOHN DOLBEN, *Arch-bishop of YORK.*



HE was born at *Stanwick* in *Northamptonshire*, of which Dr. *William Dolben* his Father was Rector. He descended from a good and antient Family in *North-Wales*. His Mother was Sister to Sir *Thomas Middleton* of *Chirk-Castle*. He was educated at *Westminster School*; and at fifteen years of age, in 1640, was elected Student of *Christchurch*. His loyal blood discovered itself upon *Oxford's* being made a Garrison, and he took up Arms for the King in company of many generous young Men. He so well acquitted himself, that he was made an Ensign, and as such was at *Marston Moor Fight*. He received a dangerous wound at the

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the Siege of *York*. At length he arrived at the Post of *Major* in the King's Army.

But the Royal Cause sinking, he put off his unsuccessful Sword and returned to the Gown. He took Master of Art's degree 1647, and was the next year expell'd from his Studentship by the Visitors.

He married *Catherine* daughter of *Ralph Sheldon*, elder brother to the Arch-bishop of that name, with whom he passed the years of Usurpation in her Father's house in *St. Aldate's* Parish in *Oxford*. Mr. *John Fell* kept up the Church of *England's* Service at this time in a house against *Merton College* Church, in which he was assisted by Mr. *Dolben*.

His Alliance by Marriage was of great service to him upon the Restoration. Tho' his Merit gave him a good title to Royal favour, the relation in which he stood to Dr. *Sheldon*, must be suppos'd to prevail much. He was made Canon of *Christchurch* in the year 1660, in the room of *John Pointer* ejected. He was made Doctor of Divinity, Arch-deacon of *London* in the place of Dr. *Pask* deceased, Clerk of the Closet, and Dean of *Westminster*, upon Dr. *Earl's* advancement to the See of *Worcester*. In 1666. he was made Bishop of *Rochester* upon Dr. *Warner's* death, keeping his Deanry in *Commendam*. He was Almoner to the King, which Office he executed with great reputation. On the death of Dr. *Stern* he was translated to *York* in 1683. He died of the Small Pox at *Thorp* 11 April 1686, and was buried in his Cathedral. The Character given of him is, That he was of a free, generous, and noble disposition, of a bold, happy eloquence. Arch-bishop *Williams* was his Great Uncle, whom he followed in some of his honours and preferments.

He gave to *St. Paul's* Church at *London* one hundred pounds. He published several Sermons.

The



The LIFE of Dr. THOMAS LAMPLUGH, Arch-bishop of YORK.



WHEN we look at those who were received into Preferment at the Restoration, we may observe that Men of very different Principles were taken in; that the Act of Oblivion had so thro'ly obliterated the distinction between Cavalier and his Opposite, as to admit the latter, with a little forwardness of his own, into almost equal chance with the greatest Sufferers. This laid the foundation of that difference which has since been expressed by High and Low, and which need not therefore be wondered at so much as it hath been.

Thomas was the Son of Thomas Lamplugh of Davenbey in Cumberland; born, it is said, in York-shire, educated under Mr. Ratcliff at the Free-school of St. Bega or St. Bees. He was admitted in Queen's College Oxford under Mr. Head 1634, at sixteen years of age; was afterwards Poor Serving Child, and Tabarder, and Fellow in 1642, when he was Master of Arts, which was by Creation. His Epitaph saith he was of the antient Family of the Lamplughs of Lamplugh in Cumberland.

When the Garrison of Oxford surrendered, Mr. Lamplugh kept his Fellowship, having submitted to the Visitation. He was one of the Lecturers of St. Martin's Church in Oxford. He was also Rector of Binfield in Berkshire; in admission to which he is thought to have escaped the examination

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tion of the *Triers*. In 1657. he was Batchelor of Divinity and Rector of *Charlton on O'more* in *Oxfordshire*.

Upon the Restauration he got himself appointed one of the Commissioners for restoring the abdicated Members of the University; in which service he was zealous above the rest in office. He was created Doctor of Divinity in very good company.

In 1664. he was made Principal of *Alban-Hall*; then Arch-deacon of *Middlesex*, Prebend of *Worcester*, and Vicar of *St. Martins in the Fields* at *Westminster*. In 1672. he was made Dean of *Rocheſter* upon Dr. *Mew's* going to *Bath* and *Wells*. In 1676. he was advanced to the Bishoprick of *Exeter*, on the Translation of Dr. *Sparrow*.

When the Prince of *Orange* landed in the West, the Bishop of *Exeter* made a Speech to the Clergy and Gentry, encouraging them to Loyalty. He went himself to *London*, waited on the King, and gave him an account of what had happened. The King prefer'd him to the Arch-bishoprick of *York*, which had lain vacant since the death of Dr. *Dolben*. The vacancy of that Sec had been matter of Complaint against the King, either in general talk, or in some Declaration.

Dr. *Lamplugh* had the ceremonies of his Translation performed at *Lambeth* 8 Decemb. 1688. by the Arch-bishop of *Canterbury*, the Bishops of *St. Asaph*, *Ely*, *Rocheſter*, and *Peterborough*; and the next day he paid his Homage to the King.

He died at *Thorp* 5 May 1691, in the 76th year of his Age, and was buried in his Cathedral.

He married *Catherine* daughter of Dr. *Edward Davenant*, Niece to Dr. *John Davenant* Bishop of *Salisbury*, and had five Children.

In his Epitaph he is said to be, *Vir, si quis alius, per varios Vitæ Honorumque gradus spectabilis.*

The



The LIFE of *Dr.* EDWARD RAINBOW,
Bishop of CARLISLE.



HE was born at *Bliton* near *Gainsborough* in *Lincolnshire*, Son of *Mr. Thomas Rainbow* Rector of *Bliton*, 20 April, 1608. His first School was that of *Gainsborough*, then *Peterborough*, and at length *Westminster*; from whence he was admitted of *Corpus Christi College Oxford* in July 1623. His elder Brother *John* was Fellow of *Corpus*. When he was almost two years standing, he removed to *Magdalen College* in *Cambridge*, and had one of the Scholarships of *Frances Countess Dowager of Warwick*. He took degrees in Arts, was made Fellow, and a noted Tutor. Some time before he was Fellow he taught a private School at *Kirton*, between *Gainsborough* and *Newark*; and was a Curate at the *Savoy*.

In 1639. he was titular Incumbent of *Childerley* in *Cambridgeshire* by appointment of *Sir John Cutts*. This practice of holding a Living for a Lay-Patron is very hard for a Clergyman to answer to himself. If it were the Patron's right, he needs not such a Cover. This Rectory or Rectories being incorporated with the Manor, was thus held as long as the Family possessed the Estate. *Mr. Smith* of *Boxworth* held it for the Lord *Cutts*. Some years ago a Clergyman took out the Broad

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Seal for this Living or Livings of *Childerley*, and was inducted into several old Stone Barns, supposed to have been Churches, or Chapels.

Mr. *Rainbow* was made domestick Chaplain to the Earl of *Suffolk*, by which he obtained the Mastership of his College in 1642. In 1646. he was Doctor of Divinity. He kept in during some part of the perilous times; but when the dreadful Engagement came in 1650, he was dispossest'd of his Mastership, and *John Sadler*, Master in Chancery, was put in by the Parliament. *Sadler* had also Letters under Lord *Suffolk's* Seal for his admission.

Dr. *Rainbow* after his expulsion had the Living of *Chesterford* in *Essex* conferred upon him of the gift of the same Earl; and he married the daughter of Dr. *Smith* his predecessor in the Mastership of *Magdalen* College. He had also the great Living of *Benefield* in *Northamptonshire* in 1659. Both these Preferments he enjoyed, by discriminating grace and favour, without going through the hands of the *Triers*.

He must be allowed a fortunate Man, for upon the Restauration he was not only resettled in his Mastership, but was made Chaplain to the King, by which one may see the governing Policy was to make no distinction of Persons. The same year he was made Dean of *Peterborough*. He was Vicechancellor of the University in 1662. In 1664. he was advanced to the See of *Carlisle* upon the translation of Dr. *Stern* to *York*. He died 16 Mar. 1684, and was buried in the Church-yard of *Dalston* near *Rose-Castle*, the palace of the Bishops of *Carlisle*.

He published several Sermons.



*The LIFE of Dr. THOMAS SMITH,
Bishop of CARLISLE.*



HE was born at *Whitewall* in the Parish of *Asby* in *Westmorland*, 21 December 1614. His education was at the Free-school of *Appleby*, whence at 16 years old he went to *Queen's College* in *Oxford*. He was soon taken notice of for his early improvement, and when Master of Arts elected Fellow of the House. He was an eminent Tutor, and arrived at a great facility in forming his Pupils. His method was followed by others of his College. He had also travelled in *France*. He was one of those appointed to preach before King *Charles I.* at *Christ-Church*, and before the Parliament at *St. Mary's*. When the place was too hot for men of Loyalty, he retired to the North, and married the widow of Sir *Henry Fletcher* of *Hulton* in *Cumberland*, where he passed the years of Usurpation.

Upon the Restauration he was made Batchelor of Divinity, with other Sufferers for the Church and Monarchy, the King having sent to the University to have such a Creation. He was soon after made Doctor, and Chaplain in Ordinary to ^{the} Majesty. He was made Prebend of *Carlisle* in November 1660, and had a Living in the King's gift offered

offered him, which, by reason of distance, he chose rather to procure for a friend. Bishop *Cosins* made him Prebend of *Durham*, upon which he generously laid out a good sum upon his Prebend's house.

He was a considerable Benefactor to the School of *Appleby*, increasing the Master's Salary so as to make it the best in the Diocese, and building a handsome Master's house joining to the School. In 1671. he was Dean of *Carlisle* upon Dr. *Carlton*'s being made Bishop of *Bristol*. In this station he was a great Benefactor to the place, repairing the Dean's Lodgings, which was almost rebuilding, for he found them in that ruinous condition in which the Reformers had left them for his Predecessor. He gave to the Altar a large set of double-gilt Communion Plate, and a new Organ to the Choir, and improved the Revenue of the Church.

On the death of Bishop *Rainbow* he was advanced to the Bishoprick of *Carlisle*, altogether without his seeking, but to the great joy of the Diocese. He was consecrated 19 June 1684. at St. *Peter's* Church in *York*, by Arch-bishop *Dolben*, assisted by the Bishops of *Durham* and *Man*. His Bounty was extended to the poor Clergy of his Diocese, and to others. He laid out some hundred pounds in repairing the Bishop's Seat of *Rose-Castle*. His next work was building a Publick Library at the Cathedral for the use of the Clergy of the Diocese, to which he gave his own Books. He died in the beginning of the present Century.

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The LIFE of *Dr.* BRYAN WALTON,
Bishop of CHESTER.



HE was born in *Cleaveland* in the North-Riding of *Yorkshire* in 1600. He was admitted Sizer of *Magdalen College* in *Cambridge* under Mr. *John Gooch*. In 1616 he removed to *Peterhouse*, and was Pupil to Mr. *Blake*. In 1623. took Master of Arts Degree. About that time he kept a School in *Suffolk*, and was Curate there. Thence he went to *London*, and lived under Mr. *Stock*, Rector of *Allhallows Bread-street*: after whose death he had the Rectory of *St. Martins-Organ* in the City, and that of *Sandon* in *Essex*. To this last he was admitted in *January* 1635, and the same day to the Church of *St. Giles in the Fields*. He was respected and esteemed, where-ever he was conversant, for his Piety and Learning. In 1639. he went out Doctor of Divinity, was Chaplain to the King, and Prebend of *St. Paul's*.

He was particularly well acquainted with the Municipal Laws of the Kingdom, so far as they relate to the Maintenance and Liberties of the Clergy. Upon a controversy about Tythes between the Inhabitants and the Clergy of *London*, he drew up a Piece, the Abstract of which was published. It was collected from Customs, Prescriptions, Laws, Orders, Proclamations, and

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Compositions. This was of great service in the dispute.

At the beginning of the Reforming Rebellion he was sent for by the Parliament as a Delinquent, was assaulted, sequestred from his Living of *St. Martin's*, was plundered and forced to fly. He was as barbarously treated and harrafs'd at his Living of *Sandon*, oblig'd to shelter himself in a Broom-field from a Party of Horse sent after him. Two Members of Parliament of the Neighbourhood drew up Articles against him themselves, tho' no way concern'd in the Parish, and sent them to *Sandon* to be witnessed and subscribed. He then fled to *Oxford*, having reason to fear he should be murdered. So inveterate was the malice of that meek set of Men to Orthodoxy, which was crime enough to discommon a man from the necessities of life, tho' it had for its advocate so much Piety, Learning, Innocence of behaviour, as *Dr. Walton* was adorn'd with.

Out of the few good effects this execrable Rebellion produced, one was the great Work of the *Polyglot Bible*, which the Dr. had now leisure to undertake, and which in four years he compleated by indefatigable Industry, and the assistance of Learned Men as much laid aside as himself. It was printed in the year 1657.

Yet had he from the Powers of that time so much interruption and disturbance, as would have discouraged a man of common Resolution. Their pretended Love to the Scriptures was shewn in opposing so useful and glorious a Work. It might have been reckoned for the honour of Mr. *Cromwell*, that the best thing of its kind the World has seen was produced in his reign, instead of endeavouring to suppress it.

Dr. Walton had the encouragement of Bishop *Juxon* and the rest of the Bench to undertake it.

He

Bishop of CHESTER. 377

He resided at *London* whilst it was compiled, with his Father-in-law *Dr. Fuller*, who was one of his learned Assistants; the rest are reckoned, *Primate Usher*, *Dr. Bruno Ryves*, *Dr. Edward Castell*, *Dr. David Stokes*, *Alexander Huisb* of *Wadham*, *Samuel Clark* of *Merton*, *Thomas Hyde* of *Queen's*, *Abraham Wheelock*, *Herbert Thorndyke*, *Edward Pocock*, *Thomas Greaves*, *Dudley Loftus*, *Dr. Henry Hammond*, *Dr. Robert Saunderson*, *Dr. Gilbert Sheldon*, *Dr. Richard Stern*, *Dr. Henry Ferne* of *Trinity College Cambridge*, *Mr. Richard Drake* of *Pembroke-Hall*, *Dr. Samuel Baker* Canon of *Canterbury*. He had Subscriptions from many of the Nobility and Gentry.

Upon the Restauration he presented the Book to the King, who made him his Chaplain in Ordinary, and preferred him to the Bishoprick of *Chester*, to which he was consecrated in *December 1660*. At his going to his Diocese he was met and received with all possible Demonstration of esteem, his Merit by that time being as well known to recommend him to the loyal and orthodox part of the Nation, as it had been before to entitle him to persecution from a very particular sort of godly Men.

He returned to *London* and died at his house in *Aldersgate-street* 29 *November 1661*. He was buried on the South-side of *St. Paul's Church*.

He hath also written,

Introductio ad lectionem Linguarum Orientalium,
Lond. 1653. Oct.

The Considerator considered: Or, A View of certain Considerations on the *Biblia Polyglotta*, the *Prolegomena*, and Appendix thereof,



The LIFE of *Dr.* HENRY FERNE,
Bishop of CHESTER.



HE was the eighth and youngest Son of Sir Henry Ferne, Knt. born at York. Sir Thomas Nevill of Holt in Lancashire, who had married his Mother, took the care of his education, and placed him at the Free-school of Uppingham in Rutlandshire. He had probably been taught somewhere else before, because in two years time he was sent from Uppingham to Oxford, and admitted Commoner of St. Mary-Hall in 1618. He stay'd there but two years, and was removed to Trinity College in Cambridge, lived Pensioner, and his Improvements being observed, was elected Fellow: Being Batchelor of Divinity he became domestick Chaplain to Dr. Morton, Bishop of Durham. His College, a year after, presented him to the Living of Masham in Yorkshire; and his Brother-in-law Mr. Nevill gave him that of Medborn in Leicestershire. The Bishop of Lincoln preferred him to the Arch-deaconry of Leicester. In 1642. he took Doctor's degree, and kept the Act at the Commencement. Thence he went into Leicestershire, where he had opportunity
of

of waiting on the King, and preaching before him as he was going to *Nottingham* to set up his Standard. The King made him his Chaplain in Extraordinary, and heard another Sermon from him at *Nottingham*.

And this time he published his *Case of Conscience touching Rebellion*. He is said to have been the first that drew his pen in his Majesty's Service. He set his name to the Piece. He was forced from *Medbourn* to seek shelter at *Oxford*, where he preached *gratis* at St. *Aldate's* Church. Here he was incorporated Doctor, and was made Chaplain in Ordinary to the King, who at the same time sent him a Message, that he was sorry he could confer nothing else with it.

Dr. *Ferne* was chosen to go Chaplain to one of the Lords Commissioners at the Treaty of *Uxbridge*. Some of the Lords desired him to state the Case between Episcopacy and Presbytery, which he did; and the Earl of *Lowdon*, Lord Chancellor of *Scotland*, a Commissioner on the Parliament side, threaten'd it should be answer'd, but it never was. The Doctor attended the King at *Oxford* till he had taken *Leicester*, and did his part in the unfortunate fight at *Naseby*, to encourage and animate the Soldiery.

He provided for his own safety by getting into *Newark*, where he continued preaching till the King ordered the Garrison to surrender. His next retreat was to *Yorkshire*, where he staid with his Relations till his Majesty sent for him to the Treaty of the *Isle of Wight*. The King desired to have the last Sermon he preached there sent to him. In that private life to which Dr. *Ferne* was now reduced, upon the loss of all, he had disputes with some of the *Romish* Communion, which occasioned his publishing some things in that Controversy.

Upon

Upon the Restauration the King made him Master of *Trinity College*, renewing his Father's Grant of it; for in his time, upon a report of *Dr. Comber's* death, *Dr. Ferne* was the Man, which being founded upon a mistake, his Majesty gave him a Patent to enjoy it whenever it should fall. He kept his Mastership a year and half, and was twice chosen Vice-chancellor. He was Prolocutor of the Convocation and Dean of *Ely* in the place of *Dr. Martin*. He resign'd his Arch-deaconry to the Bishop, who preferr'd *Dr. Hitch* to it, who is said to have been Tutor to *Dr. Ferne*. His Parsonage he gave up to his Brother, who had been his Patron.

Upon *Dr. Walton's* death he was made Bishop of *Chester*, consecrated in the Chapel of *Ely* house 9 Feb. 1661. Here two great Compilers of the *Polyglot* succeeded one another. The latter left the See by death in five weeks time. His Devotion and Piety were exemplary. His constant Fastings, together with his Sorrow and Sufferings under the Usurpation, had contributed to the emaciating his body. His Candour and Modesty were indulged to a sort of excess. In short, no man can deserve a better Character than our Prelate had, and that confessedly very just.

He restored the ejected Members of his College, and would not suffer any to preach at *St. Mary's*, who did not renounce their *Presbyterian* Orders.

He died 16 March 1661. in *St. Paul's Church-yard*, being 59 years of age, and was buried in *St. Edmond's Chapel* in the Cathedral of *Westminster*.

He was Author of, *The Resolving of Conscience, upon this question, Whether upon such a supposition, as is now usually made, (The King will not discharge his trust, or is bent or reduced to subvert Religion, Laws and Liberties) subjects may take Arms*
and

and resist : And whether that Case is now. *Cambridge* 1642. *Oxon* 1643.

Conscience satisfied, That there is now no warrant for the Arms taken up by Subjects. *Oxon* 1643.

A Reply to several Treatises pleading for the Arms now taken up by Subjects in the pretended Defence of Religion and Liberty.

Episcopacy and Presbytery considered. *Lond.* 1647.

Several Sermons.

Certain Considerations of present concernment touching the Reform'd Church of *England*, against *An. Champney* Doctor of the *Sorbon*. *Lond.* 1653.

On the Case as it stands between the Church of *England* and of *Rome* on the one hand, and those Congregations which have divided from it on the other. *London* 1655.


Of the division between the *English* and *Romish* Church upon the Reformation. *London* 1655.

Answer to Mr. *Spencer's* book, intituled, *Scripture Mistaken*. *London* 1660.





The LIFE of Dr. GEORGE HALL,
Bishop of CHESTER.

E was Son of Dr. *Joseph Hall*, Bishop first of *Exeter*, then of *Norwich*, born at *Waltham-Abbey* in *Essex* whilst his Father was Rector there. He was admitted Commoner of *Exeter College* in 1628. at sixteen years of age. In 1632. he was elected Fellow, took degrees in Arts, and went into Orders. In 1639. he was collated to a Prebend of *Exeter* on Dr. *Hutton's* death. In 1641. he was made Arch-deacon of *Cornwall*, upon the resignation of his elder brother *Robert*. In 1643. he was elected into Dr. *Wilson's* Canonry, who had been a Sufferer. He had also the Rectory of *Mimbinnet* in the same County. After his Sequestration he would, for his Subsistence, have kept a little School, but was not suffered to do it: So merciful were these meek Reformers, that they condemned the unfortunate to starving, and would not at once hang them out of their pain.

Upon the Restauration he was made King's Chaplain, Canon of *Windsor* in room of Dr. *Goodman*, Doctor of Divinity and Arch-deacon of *Canterbury*.

He succeeded Dr. *Ferne* in the See of *Chester*, to which he was consecrated in May 1622. He had also the Living of *Wigan* in *Lancashire*, the gift of
Sir

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S. W. sculp.

Effigies Reverendi admodum Viri
IOHANNIS WILKINS
Nuper Episcopi Cestriensis.

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Sir Orlando Bridgman. This Rectory, equal in value to the Bishoprick, was for several turns presented to the Bishops of *Chester*. He died in *Aug.* 1668, and was buried in the Chancel of *Wigan*.

By Will he gave to *Exeter* College, after the death of his Wife, his Golden Cup, and all his Estate in Land at *Tretbwen*, at *St. Germain's* in *Cornwall*, to be employed by the Rector and Fellows to the best advantage of the College. Dr. *John Fell* Dean of *Christ-church* was appointed to advise them.

He wrote,

Several Sermons.

The Triumphs of *Rome* over despised Protestantism. *London* 1655.



The LIFE of Dr. JOHN WILKINS, Bishop of CHESTER.



HE was Son of *Walter Wilkins* Goldsmith in *Oxford*, born at *Fawsley* in *Northamptonshire*. His Mother was Daughter of *John Dod*, called *The Decalogist*, at whose house *Mr. Wilkins* was born. He was educated in a private School in the Parish of *All-Saints* at *Oxford* under *Edward Sylvester* a noted *Grecian*. He was admitted Student of *New-Inn* 1627. at 13 years of age. From thence he was soon removed to *Magdalen-Hall*, under the Tuition of

of Mr. *John Tombes*, and took his degrees in Arts. He went into Orders, and was Chaplain to *William Lord Say*, and afterwards to *Charles Count Palatine of the Rhine*.

When the trying time came he took the Covenant. He was made Batchelor of Divinity at the *Pembrokian* Creation, being design'd by the Committee for Reformation of the University to be Warden of *Wadham* College. Accordingly 16 April 1648, when the Chancellor in person walked the Rounds, attended by the Visitors and the Soldiers, Dr. *John Pitt* was dispossessed of the Wardenship and the Lodgings, and Mr. *John Wilkins* was put in possession of both, which he continued after he was married, tho' directly against the Statutes of the College. The next year he was created Doctor of Divinity, and took the Independent Test, *The Engagement*.

He obtained from Mr. *Cromwell* a Dispensation for holding the Wardenship when a married Man. His Wife was the Protector's Sister; Widow, it is said, of *Peter French* Canon of *Christ-church*. This *French* must have come in upon a second vacancy, for he was none of the first Intruders. He might probably succeed *Miller* in the sixth Canonry, who was so squeamish as to fling up at the Engagement.

His Nephew, *Richard Cromwell*, was of greater service to him still, who gave him the Mastership of *Trinity* College in *Cambridge* upon Dr. *Arrow-smith's* death. But of that he had not long possession, the Restoration coming too soon upon him, he was ejected for Dr. *Ferne*.

At that time he became Preacher of *Gray's-Inn*, and had the Church of *St. Laurence Jewry*, having qualified himself afresh by taking again his first Oaths. He became Member of the Royal Society, to which he was afterwards a Benefactor.

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He was made Dean of *Rippon*, and upon Dr. *Hall's* death Bishop of *Chester*, was consecrated to it in *Ely-house* Chapel 15 November 1668. by the Bishops *Cosin*, *Laney* and *Ward*, Dr. *Tillotson* preaching the Sermon.

He was a great Man, as his Works shew. He died of the Stone at Dr. *Tillotson's* house in *Chancery-Lane* November 19. 1672. and was buried in the Chancel of St. *Laurence Jewry*.

He wrote,

The Discovery of a New World, — tending to prove the Moon habitable. *London* 1638.

Of the possibility of a passage to the Moon.

Discourse to prove the Earth one of the Planets. *London* 1640.

Mercury, — shewing how a Man may communicate his thoughts at a distance. *Lond.* 1641.

Mathematical Magick.. *London* 1648.

Ecclesiastes: Or, The Gift of Preaching. *London* 1646.

Discourse of the beauty of Providence in all the rugged passages of it. *London* 1649.

Discourse concerning the Gift of Prayer. *Lond.* 1653.


Essay towards a Real Character and Philosophical Language. *London* 1668.

Alphabetical Dictionary, printed with the Essay. Of the Principles and Duties of Natural Religion. *London* 1675, published by Dr. *Tillotson*.

Fifteen Sermons, published by Dr. *Tillotson*.



The LIFE of *Dr.* JOHN PEARSON,
Bishop of CHESTER.

 HIS very great Man was born at *Creek* in *Norfolk* in 1612. He was Son of *Mr. Robert Pearson* Rector of that Parish and of *Snoring* in the same County. His Education was at *Eaton School*, whence he was elected to *King's College* in *Cambridge* in 1630. He took his degrees in Arts, and had the Prebend of *Netherbawen* in the Church of *Salisbury* on the death of *John Vincent* 1639. He was Chaplain to the Lord *Goreing* at *Exeter*, and some time before the Restauration Preacher at *St. Clement's Eastcheap*.

In 1660. he was Doctor of Divinity, Archdeacon of *Surrey*, and Master of *Jesus College* in *Cambridge*. He was also by the Bishop of *London* collated to the Church of *St. Christopher's* at *London*. Then he was Prebend of *Ely*, Chaplain to the King, and Master of *Trinity College* in *Cambridge*.

Upon the death of *Dr. Wilkins* he was advanced to the Bishoprick of *Chester* in 1672, where he sate till his death in 1686. He gave 20 l. to *Saint Paul's Cathedral*.

He was Author of several things, which I have ^{not} an account of: But if he had only wrote the *Exposition on the Creed*, he has perform'd as much perhaps as any Critick in the World.

The



J. Lippman delin.

W. Elder sculp.



Reverendus admodum in Christo Pater
D. JOHANNES PEARSON Cestriensis Episcopus

Ætatis suæ 70.



The LIFE of Dr. THOMAS CART-
WRIGHT, *Bishop* of CHESTER.



HE was born at *Northampton* 1 Sept. 1634. His Father was for some time School-master of *Brent-wood* in *Essex*, which has a very good endowment. His education was at the place of his birth in the Puritan way, his Parents being Presbyterians. He was entred at *Magdalen-Hall* in *Oxford*, but soon prefer'd to *Queen's College* by the power of the Parliament Visitors in 1649. Mr. *Thomas Tully* being his Tutor.

He went into Orders under Dr. *Skinner* Bishop of *Oxford*, was made Chaplain of *Queen's College*. Then he became Vicar of *Walthamstow* in *Essex*, and preached for the Times according to his Education. In 1659. he was Chaplain to Mr. *Robinson* Alderman and Sheriff of *London*, and Preacher at *St. Mary Magdalen's* in *Milk-street*. He had once the Vicarage of *Barking* in *Essex*, either before or after the Restauration.

The return of the King taught him Loyalty, and he lost no opportunity of expressing it. Men of Parts at that time found some Patron or another to whom their Talents recommended them for Preferment. Mr. *Cartwright* was made domestick Chaplain to *Henry Duke of Gloucester*, was created Doctor of Divinity, tho' not of standing for it,

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Prebend of *Twysford* in the Church of *St. Paul*, had the Church of *St. Thomas Apostle* in *London*, Prebend of *Shalford* in the Church of *Wells*, and Chaplain in Ordinary to the King. In *November* 1672, he was made Prebend of *Durham*, and in 1677. Dean of *Kippon*. Preferment either flowed strangely in to him, or he was very dextrous in his applications. We have frequently seen a Man born to good Fortune enjoy it in different Times.

The Bishoprick of *Chester*, to which he was advanced in 1686, was not so surprizing as the preceding steps of his Preferment. He was consecrated at *Lambeth* *October* 17, at the same time with *Dr. John Lloyd* of *St. David's*, and *Dr. Parker* of *Oxford*. He had the Living of *Wigan* in *Lancashire*, together with his Bishoprick, as some of his Predecessors and his Successor had, and held *Barking* also in *Commendam*. The next year he was added to the number of the King's Ecclesiastical Commissioners, and was appointed one of the three Delegates to go to *Oxford*, to examine and determine the Affair of *Magdalen* College.

When the King went off to *France*, he follow'd him to *St. Germain's*, and afterwards into *Ireland*, where he died of a *Disentery* 15 *April* 1689.

He had attended the Church of England Service during the time of his being in *Ireland*. He received the Communion at *Cork* from the hands of the Bishop, and at *Dublin* from the Bishop of *Meath* at *Christchurch*; where he went daily to Prayers. He received the Sacrament also on his Death-bed, and the Absolution: And he was buried with great Solemnity and Attendance in the Choir of *Christchurch*, for he died at *Dublin*. The Sub-Dean and Choir met the Body at the West-door, and sung it in to the Choir; and the Bishop of *Meath*, in his Episcopal habit, read the Funeral Service.

This

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This I mention in particular, because it was a current Report, industriously set about, that he died a *Romanist*, for which there was no colour.

He published several Sermons.



The LIFE of Dr. JOHN COSIN, Bishop of DURHAM.



IS Life has been at large written by Dr. *Basire*, a witness to his Conversation and his Sufferings. Dr. *Thomas Smith* has done it in *Latin*. Mr. *Simon Gunton* hath given an account of him in his History of *Peterborough*. *Fuller* also in his Church History mentions him to disadvantage; which, upon Dr. *Cosin's* defence, he is so just to retract in his *Worthies of Durham*. That however can't clear an Author taking up slander upon hearsay, and publishing it to the World.

This great Man seems to have been assaulted from all the Batteries of the Republican party. As it happen'd they had pick'd out an Object of their spite, against whom no Accusation would stick. They shewed that they would take, *The shortest way with the Church*: That they would attack her in her strongest Fortresses, and defeat her of any Support. For if the brightest and most unexceptionable Men of her Body could not escape their loudest Clamours, and severest

Treatment, where should the rest of less Merit and greater Imperfections appear?

The Plunderers of the Church shewed, *That they would not be opposed.* And the more wild and senseless was the charge against any Man, the plainer should it be seen they would have it down to the ground.

They might with as good a face have made Dr. *Cosin* a *Mahometan* as a *Papist*. Against Popery was the Cry of all those that were endeavouring to make way for it; for there was none so effectual a method, as to reduce the Nation to no Religion at all. An experiment of this was seen in the Times. Some Members of the Church of *England* were drawn off to *Rome* upon the plausible argument of the Visibility of the other, when their own was no where but in Corners or in Exile.

They could not have a thought of striking in with the Reforming Schemes, which it appear'd,

— were intended

For nothing else, but to be mended. Hud.

They suffered themselves therefore to be won by appearance of Antiquity and uninterrupted Settlement, whilst they were led by Novelty alone; for the Super-additions which carry'd them over, tho' but a *New piece put into an old garment*, by their splendor and magnificence biassed their Judgment, and gave them a distaste to a persecuted Religion; which, as it fared with the *Jews*, they could not think suitable to the Predictions they had of it.

They had lost their Pastors, who would have informed them that Truth maintained, and in one age or another cleared of the Dross with which Interest and Superstition had obscured it, was indeed

indeed set upon *The top of the Mountains*, tho' not attended with that Prosperity 'tis natural for mankind to wish: That the points in difference upon which so great a stress is laid, are far from being the Essentials of Religion.

Had they heard both sides, and been indeed Judges in so difficult an Affair, they might have stood firm against that fallacious Visibility which ensnared them. Had they heard, duly urged, the Unreasonableness of imposing the Doctrine of *Transubstantiation*, of Invocation of Saints, of Offices for the Dead, and some others, they must have started at the just offence given by the Imposers. They must have excluded the Apostolical and Primitive Ages, who knew nothing of these from a pretence to be of the true Church. And if we do not call these things by the names usually given to them, it must be acknowledged even by our Adversaries, if they will deal with Candour, that they have given a general and very just offence, far beyond the Authority or Usefulness they can pretend.

It is not enough to say, In Reformation there are no Bounds, no End. That giving up one point is but making way to demand another.

This will hold good in things indifferent, against which a Conscience that boggles is not to be regarded. But in Doctrines which cannot be prov'd from Authority, which are plainly Novel, and whose tendency is to the disadvantage of Religion, 'tis monstrous so great a stress should be laid, as to condemn for Hereticks, and exclude from the Church those that maintain all that are indisputably the Essentials of Religion.

These Considerations had their effect to bring back to the Church of *England* many of those Members whom the prevailing Sectaries had sent to *Rome*; and would probably reduce more, were

they not tied up by an over-strained Authority and implicit Obedience, forbidding even an examination of the disputed points.

Dr. *Cosin* was born at *Normich*. He was of *Caius College* in *Cambridge*, under the tuition of *Bishop Overall*. He was chosen Fellow of his College, and was Secretary to the same Bishop. Then he was domestick Chaplain to Arch-bishop *Neile*. He was Prebend of *Durham*, Arch-deacon of the East Riding of *Yorkshire*, and Rector of *Brannepeth* in the Bishoprick of *Durham*. Next he was Master of *Peter-house* in *Cambridge*, and Chaplain to King *Charles I.* In 1639. he was Vice-chancellor of the University, and was concerned in sending the University Plate to his Majesty. He was constantly resident upon his Prebend whilst he kept it.

In 1640. he was made Dean of *Peterborough*; and presently after was by the Parliament voted, *Unfit to hold any Ecclesiastical Promotion*. In November the same year he was sent for by the House as a Delinquent, and by a Vote of the whole House sequestred, being the first Man upon whom that Sentence pass'd.

He was accused of Superstition, and unjust Proceedings against Mr. *Smart* a Prebend of *Durham*. He was charged with setting up in the Church of *Durham*, a Marble Altar with Cherubims, which cost 2000*l.* A Cope with the Trinity and God the Father in the figure of an Old Man; A Crucifix and the Image of Christ with a Red Beard and Blue Cap; Lighting 200 Wax-Candles on the Altar upon *Candlemas-day*; Forbidding the *Psalms* to be sung before or after Sermon, making an Anthem to be sung in their room out of the *Three Kings of Colen*; Procuring a consecrated knife to cut the bread at the Communion. Mr. *Smart* preached against these things; upon which
Mr.

Mr. *Smart* was kept four months Prisoner by the High Commission of *York*. Much more is said of Mr. *Smart*'s Confinement and hard Usage. He was fetch'd to the High Commission at *Lambeth*; then sent back to *York*, fined 500*l.* ordered to recant, or suffer Excommunication, Degradation, and Deprivation. *Rowe* of the House of Commons brought up this Charge to the Lords against Dr. *Cosin*; term'd Mr. *Smart* the *Protomartyr of England in these latter days of Persecution*. Upon this he had large Reparations allowed.

This is *Fuller*'s account of the matter.

The Doctor being at *Paris* sent his Defence in a Letter to Mr. *Warren*, to this purpose: He says Mr. *Smart* was an old Man of a most froward, fierce, and unpeaceable Spirit: Tho' Prebend, he had not for seven years preached, before that Seditious Sermon, for which he was questioned, first at *Durham*, then at the High Commission at *London*, whence he was, at his own desire, removed to that of *York*. Here refusing with scorn to recant, he was for his obstinacy degraded, and by sentence of Common Law dispossessed of his Prebend and Living. He was then supplied by the Party with 400*l. per An.* which was more than all his Preferments amounted to. He made a Complaint to the Parliament against thirty several Persons, of which Dr. *Cosin*'s name was first. He pretends to have lost 30,000 *l.*

The Doctor's Defence was so clear, and *Smart* so exposed, that the Lords dismissed the Doctor, and never sent for him more.

It appeared by the Chapter-Books, that 200 *l.* was the whole laid out upon the Communion Table, &c. and that *Smart* was one of the Body at that time, and that 'twas before Dr. *Cosin* had ever seen the place. Mr. *Smart* had allowed his part for the Copes: The Picture of the Trinity

had never been on any: The Passion was embroidered on one: But that which the Doctor wore, was plain white Satten: The Image, said to be of Christ, was nothing but the Top of Bishop *Hatfield's* Tomb: He never forbad singing Psalms, but used them himself at Morning Prayers: He lighted no more Candles than ordinary on *Candlemas-day*: And himself with a Penknife cut out of an old Book the Anthem of the *Three Kings of Colen*, nor had it been sung in his time, or during the memory of Man: That he was so far from being *Smart's* Prosecutor, that after he was questioned at the High-Commission at *Durham*, he never meddled in the matter, except writing a Letter in his favour.

This tedious account sufficiently shews the low Methods used to harraßs and distress the Loyal Clergy. Another Accusation was brought against *Dr. Cosin* before the House of Commons, for enticing a young Lad to Popery. He was taken into custody of the Serjeant at Arms, kept fifty days Prisoner at twenty shillings a day. Upon hearing, the Doctor made it appear (some Members bearing him witness) that being Vice-chancellor he had punished the Lad by Recantation, and expelling him the University. Yet no Cost or Charge was allowed.

He lay near twenty years under the Vote of Deprivation, was plundered and forced to fly into *France*. There he kept up the Church of *England* Service at *Charenton*, reducing some that had been gained over to the *Romanists*, and confirming others that were in danger. He had many Disputes with their Leaders, and withstood great Offers made him to change his Religion.

Upon the Restauration he opened the Cathedral of *Peterborough* with reading Prayers. In the latter end of that year he was made Bishop of *Durham*,

Bishop of DURHAM. 395

Durham, where he fate till 1672, dying in the 78th year of his age.

This excellent Person had at *Cambridge* the Character of *Learning, Prudence, Judgment, Piety.*

His Patience in the ill treatment he met with, is no less remarkable.

His Hospitality was great; and he is allowed to have been the most Munificent Bishop that ever possessed that rich See.

His publick Benefactions were these;

Sixteen pounds *per An.* to the Vicarage of *St. Andrew's Alkland.*

A Chapel built in the Castle of *Alkland*, the retiring place of the Bishops of *Durham.*

Legacies for the Repair and Furniture of two other Chapels.

Five Scholarships founded in *Peter-house.*

Three in *Caius College.*

Eight pounds *per An.* to the Stock of each College.

Legacies to two Schools at *Durham*, and to the Library there.

Money for the Poor and for Prisoners.

Money for Redemption of Christian Slaves.

One hundred pounds towards Repair of *St. Paul's Cathedral.*

So much did he give in Legacies, and employ to charitable Uses in the time of his life, as is computed at 2000 *l. per An.* during his enjoying the Bishoprick.





The LIFE of *Dr.* NATHANAEL
CREW, *Bishop* of DURHAM.



HE was born at *Stene* in *Northamptonshire*, of which place his Father *John* Lord *Crew* was Baron. He was the third Son. He was admitted Commoner of *Lincoln* College in *Oxford* 1652, when Batchelor of Arts, was Fellow.

He took Master's degree two years before the Restauration. This great Turn did not seem disagreeable to Mr. *Crew*, who declared himself in favour of the Crown and Hierarchy. In 1663. he was Proctor of the University: The year after he took Degrees in Law, and went into Orders. In 1668. he was chosen Rector of his College on the death of Dr. *Paul Hood*. The next year he was made Dean and Chaunter of *Chichester*, then Clerk of the Closet to the King.

In 1671. he was made Bishop of *Oxford* upon the Translation of Dr. *Blandford* to *Worcester*. He had leave to keep his Rectorship of *Lincoln* in Commendam. In 1674. he was translated to the See of *Durham*, which had been vacant since the death of Dr. *Cosin*. In 1676. he was sworn of the Privy-Council to King *Charles II.*

He was made Dean of the Chapel to King *James II.* upon the removal of Dr. *Compton* Bishop of *London* from that Office, and made also Privy-Counsellor

Counsellor to that Prince. He was appointed one of the High-Commission Court, the only one of his Order at that time in it, except the Archbishop of *Canterbury*, who refused to act in it.

He was put upon a Compliment of attending the Pope's *Nuncio* at his Entry, to which he submitted ; but his Coachman refused to drive him.

He was excepted out of the Act of Pardon of King *William* and Queen *Mary*, tho' he had join'd in the Vote that King *James* had abdicated. He kept his Bishoprick to the day of his death.

The CONCLUSION.

BEfore I take leave of those Authors, who have so industriously depreiated the Fathers of the *English Church*, I must observe the zeal of their foreign Confederates in the common Cause. *Monsieur Clerc*, in his Character of the Bishop of * *Sorum*, applauds his Moderation, and falls foul upon all that want it, particularly our Universities. This *Bibliothèque choisie*, tho' assuming much, has in it as little to unsettle men from a regard to Church Principles as our home-made Satires, when it comes to be examin'd. " He (*Dr. Burnet*) went to *Holland*
 " † — There he became acquainted with some
 " of all Communions, *Calvinists*, *Arminians*, *Lutherans*, *Anabaptists*, *Brownists*, *Papists*, and *Unitarians*. In all these Communions he found
 " some very good Men ; and ever afterwards he
 " made it his standing maxim to use Moderation
 " and Sweetness towards all Mankind in point of
 " Religion.

* *London*, printed for *Jonas Brown*, 1715.

† Pag. 11.

" If

“ If we would but consider that no Man is infallible, and that consequently one Man has no right to impose his Opinions upon another, but only to require he should do him no wrong, as he would expect no wrong himself, it would be very easy to bear with each other in the same Society, nay in the same Church.”

This is the first time I have heard of the *Unitarian* Communion : We shall in time be inform'd of the *Free-thinking*, the *Libertine*, the *Atheistical* Communion.

Is the Church to be condemned for not receiving *Unitarians* and the rest into her Communion ? These *Unitarians*, as they term themselves, will creep into her Communion dissembling their Tenets, and so will *Atheists*, to serve their turn. But if Moderation directs the taking them in, knowing them to be such, Moderation is an Antichristian Principle.

Our Author a little farther saith, * “ By this means Religious Societies grow to be odious Factions, made up of Persons either Superstitious or Selfish ; and the Light of Christianity, as well as its Spirit, are by little and little utterly extinguished.”

Has this last assertion never been verifi'd by the very remedy here propos'd ?

Our Prelate's *Sweetness* is farther recommended ; † “ Besides, he was very moderate towards those who were not of his Opinion, and particularly to such as refused to take the Oaths ; nay, he protected one Man of this Party who kept an Assembly at *Salisbury*.” As to the Universities, § “ But they say (for I have it only from common report) that those in *England* are no better than Seminaries of idle people, who have no

* Pag. 12.

* Pag. 33.

§ Pag. 31.

“ regular

“ regular method of studying, and who are industriously imbued with such Principles as are so far from being proper to render the civil Society happy, and to edify a Christian Congregation, that they are fit for nothing but to make a Prince continually uneasy, if he will not enter into the cruel and outrageous Measures of non-tolerating Theologues. — ’Tis a general complaint, That the best *English* Authors, except a very few extraordinary ones, observe but little method in their Writings, express themselves in an incorrect manner, and do not improve so much as they ought by the reading of foreign Authors, who to their Learning generally add a good Style, and a Regularity of Thought.”

This is a foreign Author to be admired, to be imitated! The *Regularity of Thought* is admirable, in proposing to take into the Church his *Hydra* of Communion, differing from her and from one another in the most essential points? Doth he speak as if he understood any thing of *Communion*?

Let him stoop once more to an *English* Author, and read *Phileleutherus Lipsiensis* a second time, which will teach him to scan both his Verses and Himself.

Mr. *Oldmixon* having followed his blow at the Bishop of *Rocheſter*, ſince his death, with Hearſays, Suppoſitions, and unnatural Concluſions, to ſupport the pretended evidence of Mr. *Smith* againſt Lord *Clarendon*’s Hiſtory, I need not make an excuſe to the candid Reader for producing ſome Improbabilities in his ſtory, ſince we live in an age when Affirmation and Aſſertion has ſo far loſt its credit, as to ſtand greatly in need of Probability to back it. As a Negative is no otherwiſe to be proved, I ſubmit the following Queſtions to be answered,

answered, for the satisfaction of the disinterested part of the World :

Whether it is probable, that after the two Noble Lords, Sons of the Earl of *Clarendon*, had made a solemn Declaration, that the History of the Rebellion had received no Alteration, the Editors should have ventured at such a thing ?

Whether Dr. *Aldrich* and Dr. *Smallridge* were not known to look upon Mr. *Smith* with contempt and aversion ? and if they did, Whether he was a proper person to be employed by them in an affair in which they should stand in awe of his betraying them ?

Whether any man alive, and there are enough of their Cotemporaries, ever saw Mr. *Smith* in Dr. *Smallridge's* company at all, or in Dean *Aldrich's*, except it were to receive a Reproof or Admonition ?

By Company I don't mean that of the Hall, the Chapel, or the Schools.

I would next ask, Whether the Dean, standing in awe of his discovery, would have forced him to leave his Studentship, holding up against him the Statute which oblig'd Mr. *Smith* to go into Orders, which Orders he could from no quarter have obtain'd ?

Whether the Dean could not have given Mr. *Smith* a *Faculty* place, by which he might have kept his preferment in the College ?

Whether, at the time Mr. *Oldmixon* saith there was some difference between Dr. *Aldrich* and Mr. *Smith* before the latter left the College, the Dean, supposing he had entrusted Mr. *Smith* with a secret of Importance, would have ventured to quarrel with him, and not rather have given him a *Faculty* place, that he might not enrage him to do his worst ?

Whether

Whether Mr. *Oldmixon* is not as unfortunate in his Quotations as in his Inventions, bringing Mr. *Oldsworth* to prove he was so much esteem'd at *Westminster School*, that *there was no small contention between Trinity College Cambridge and Christ-Church Oxon*, which should have him?

There is not indeed much depending upon the truth of this; but it may be observed, Mr. *Oldsworth's* Authority with him, tho' an enemy, will go a great way on one side, which would not to him be worth a farthing on the other. Did not Mr. *Smith* come in upon the Canoniers election? Was he not put in by the Popish Dean *Massey*, without ever being otherwise elected to *Christchurch*?

We see what *Hearsay* is. I am uncharitable enough to suspect that the Honourable Person Mr. *Oldmixon* is afraid to name his Authority for some things, if there be any such Person, had related *Hearsay*, which perhaps he believed, but dares not trace it to the other that invented it. These difficulties Mr. *Oldmixon* has to struggle with, according to his own expression. But struggle he will, tho' against Probability and woful Experience!

Next I desire to ask, Whether what Mr. *Oldmixon* saith of the character of *Hampden*, in allusion to the Character of *Cinna*, as he expresses it, be any where to be found in the character of *Cinna*? At least I cannot find it: And if for this the learned Doctors clapped Mr. *Smith* upon the back, one would believe Mr. *Smith* had really found it under the character of *Cinna*. To me it rather appears an oversight of the Noble Historian, from an error in the margin of his Common-place Book; the words are, * *He had a Head to contrive, and a Tongue to persuade, and a Hand to execute any Mischief.*

* Clarendon, Pag. 206. Vol. II.

I find indeed, in Tully's third Oration against Catiline, this; *Erat ei consilium ad facinus aptum, Consilio autem neque Lingua neque Manus deerat.* If there must have been a copy for this, what more likely than Tully? Let the English be, *He had a Head to contrive, a Tongue to persuade, and a Heart to execute any Mischief*: If instead of a Heart to conceive, we have a Tongue to persuade, and the word Villainy instead of Mischief, if the Copy is from a Classick, this seems to be the place. How blundering then, to say no worse of it, is this production of Mr. Smith, who had but one quotation to use, and mistook in that?

It may be said the Editors might have discovered Lord Clarendon's mistake, being so well vers'd in polite Learning.

They did not perhaps take upon them to enquire into the truth of the Quotation, letting it pass as the Historian had given it. But if Smith had produc'd it, and had got a Clap on the back for his Sagacity, Nobody that knew them will believe they would have let it pass without examining the Original.

The character of Cinna is, by the noble Historian, applied to Oliver Cromwell from Velleius Paterculus, † *De quo verè dici potest (Cinna) ausum cum quæ nemo auderet bonus, perfecisse quæ à nullo nisi fortissimo perfici possent.*

The Sentence following this part of Cinna's Character may be observed inconsistent with Lord Clarendon's account of Mr. Hampden, *Fuisse cum in consultando temerarium in exequendo virum.*

Upon the whole, if in this age of Liberty I may take the freedom to see with my own eyes, I may be justified in pronouncing upon this Stuarine Historian, that since Julian's True History, a falser History has not been written.

† Hist. Rom. lib. 2.

